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# CRITICAL REVIEW.

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For J U N E, 1794.

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*The Holy Bible, or the Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants: faithfully translated from corrected Texts of the Originals. With various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL. D. Vol. I. Royal 4to. 1l. 11s. 6d. Faulder. 1792.*

**I**N our Review for January 1787, p. 45, we had the pleasure of announcing the Prospectus of this very arduous undertaking, then recently published. The commendation we, at that time, bestowed upon the plan, and the success we have since anticipated in the execution, intitle both the author and the public to our reasons why a notice of this first volume hath been hitherto deferred.

As then it was the avowed design of Dr. Geddes that the *Critical Remarks* belonging to each volume should accompany in publication the volume itself—though in the first instance he hath been induced to withhold them, for the sake of Dr. Holmes' collations of the MSS. of the Septuagint, and other important works—we conceived it would be more just to the author, and satisfactory to the public, if, instead of reviewing the version, detached from its grounds, we waited till both could be taken together. But finding, however, after so long a delay, that Dr. Holmes' collations have not yet appeared, nor are, indeed, soon to be expected; and also that Dr. Geddes hath revived, in two late publications, an attention to his work, we consider ourselves called upon to relinquish our purpose; and now, therefore, advert to the volume as published.

After a short inscription to LORD PETRE, under whose peculiar patronage this translation was undertaken, and is still carried on, the volume opens with a particular Preface, which begins with observing, that

‘The *Pentateuch*, or, as they are commonly called, *The Five Books of Moses*, are not only the foremost in rank, but also the first in importance, of all the Hebrew scriptures. They are the great

C. R. N. ARR. (XI.) June, 1794.

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repository of the most remote antiquities, religion, polity, and literature of the Jewish nation; to which, in all their posterior writers, there is a constant reference or allusion. To them the righteous judge, the reforming prince, the admonishing priest, the menacing prophet, perpetually and uniformly appealed: on them the historiographer, the orator, the poet, and the philosopher, endeavoured to form their respective styles: and to rival the language of the Pentateuch was, even in the most felicitous periods of their state, considered as the highest effort of Hebrew genius:

— And, after briefly assigning reasons why these books, 'whether considered as a compendium of history, or as a digest of laws, or as a system of theology, or as models of good writing, are in some respects unequalled, in none overmatched, by the best productions of ancient times;' the doctor proceeds to annex some remarks on the character of Moses, in his historic and legislative capacity.

'It has been usual with the annalists of most nations, to begin their histories with some account of the origin of the world: so does the author of the Pentateuch. His cosmogony is a brief one, it is true; being comprised in one short chapter: but that short chapter exhibits a grand and singular scene. The writer does not amuse or tire his reader with long metaphysical discussions, about the nature of the universe, the generation of matter, cause and effect, time and eternity, and other such subtle and insolvable questions; but, with the greatest simplicity, and the most imposing air of conviction, tells us, that an ALMIGHTY Being made those heavens which we behold, and this earth which we inhabit. *In the beginning God created the heavens and the earth*, Gen. i. 1. This is the general proposition. But, whether it refer to a prior primordial creation, or merely to one particular link in the great chain of mundane revolutions, we can only guess from circumstances; and are free to form our conjectures, agreeably to the motives of credibility that present themselves to an attentive unprejudiced mind. To me it appears highly probable, from the context, and from other passages of Hebrew scripture, that the proposition is truly proleptical; and that by the creation of the heavens and of the earth is meant no more than producing those appearances in the former, and that change in the latter, which then gradually took place, and which are so beautifully related in the subsequent paragraphs. Those who deem it more probable that the words relate to a primitive and absolute creation, and translate, *In the beginning* (or *originally*) *God had created the heavens and the earth*, must still grant that the earth was, at the period of the six days creation, in a desolate uninhabitable state: and, accordingly, they render the next verse, *But the earth had become a desolate waste*, &c. It is, therefore, of little moment whichever of these two hypotheses be admitted; although the



the latter seems to be less natural, less consistent, and less analogical.'

'Be that as it may, certain it is, that, according to the Hebrew cosmologist, the *Earth* was, before the six days creation, *a desolate waste*. Observe, he does not say that the *Heavens* were *a desolate waste*; he restricts this condition solely to the *Earth*. The creation, then, of the heavens and of the earth, must, in the sense of our author, be understood of the alteration that took place in the latter, when it was fashioned into its present form, and made fit to receive its present inhabitants. The great solar and starry systems are here not concerned, but in as far as they became eventually relative to this new creation. I mean not an absolute creation out of nothing; but the rescue or restoration of a pre-existent mass of matter from a state of darkness and desolation, to make it a fit and comfortable abode, for the beings intended to be placed therein.'

Some brief remarks follow, to show that the term **בְּרֵאשִׁית** does not imply *absolute creation*\*, though the full discussion of the subject is reserved for the Critical Remarks.

The progressive order of things is then descanted on, and the doctor goes on to observe:

'The creation, whatever it were, being thus completed in the space of six days, God is said to have rested on the seventh day from his labour: and, hence, says the historian, *he hath blessed the seventh day, and made it holy, because on it he ceased from all his works which he had then ordained to do*. That this inference of the historian refers to the institution of the Jewish Sabbath, appears to me extremely probable; and I have shewn it to be the opinion of the most learned Jews: but whether the Hebrew cosmogony itself were adapted to the sabbatical institution, or the latter arose from a prior belief of such a cosmogony—whether the six days creation were, literally, a real event, or only an ingenious piece of ancient mythology—I know not any certain principle on which to ground a decision. Those, indeed, who think that every word of the Pentateuch is divinely inspired, will be at no loss to determine the question; but there are many sincere friends to religion; who are not of that opinion; and I freely confess myself to be one of them.'

An illustrative detail here follows on the formation of man; whence Dr. Geddes proceeds with an account of the Fall, and adds:

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\* Tom Bradbury of orthodox fame, was a strenuous asserter of the contrary opinion, and evidently in allusion to it, when a certain lord was advanced to the peerage, observing that the term *creating* was, on such occasions, most happily used; since it implied the making something out of nothing.

' This history has very much puzzled both Jewish and Christian interpreters. It seems to have been the common opinion of the Jews, in the time of Josephus and Philo, that the serpent was a speaking animal, and walked upright: and, indeed, if we stick to the letter of the text, we can hardly suppose the contrary. But Philo, though he allows that this was the vulgar notion, considers the whole account as a mere allegory. The garden of Eden is, with him, not a real garden, planted by the hand of God with real trees; for that (says he) were an impiety to imagine: but a portion of his own divine *wisdom*, or a disposition to *virtue* implanted on the human soul. It is said to be planted in *Eden*; that is, in *delight*; for nothing is so delightful as genuine virtue. The trees of this paradise are the various particular virtues, called *Offices* or duties of life. The four *Streams* flowing out of Eden are the four cardinal virtues, *Prudence*, *Temperance*, *Fortitude*, and *Justice*. Man is desired to eat of the fruit of all the trees of Paradise, because he must practise all the virtues. He is forbidden to eat of the tree of knowledge of good and evil, because he must not abandon himself to vice, the evil of which is only known by its opposition to virtue. The death threatened, in case of disobedience, is that of the soul. *Adam* is the intellectual part of man; *Heva* the sensual part: the *serpent* is unlawful pleasure; which, by first winning over the sensual part, drags the intellectual after it. Hence it is declared by God to be execrable; and more execrable than all *beasts*; that is, all the *affections* of the mind; as being the source from which they spring, and without which, perhaps, they would not exist. *Crawling on the belly*, is wallowing in sensuality: *eating the dust*, is feeding the mind with terrestrial objects: and the *enmity* between the serpent and the woman, is the incompatibility of vicious voluptuousness even with genuine sensual pleasure. The sorrows of conception and childbirth, denounced to the woman, are the stings of unlawful gratification; and her subordination to her husband is a subjection of the sensual part to the intellectual part. But when this intellectual *husband*, deviating from reason, listens too easily to the voice of his sensual *wife*, and eats of the forbidden fruits which she presents to him; that is, consents to the evil suggested by her; the *earth*, that is, all his carnal actions, are reprehensible and accursed; and produce nothing but the thorns and thistles of pungent remorse and troublesome uneasiness, all the days of his life.

' This allegorical mode of explaining the fall (and indeed the whole cosmogony) by the most ancient professed interpreter whose works have come down to us, appeared so ingenious and satisfactory to the more early Christian fathers, that, with some little variations, they generally adopted it. It was adopted, if we may credit Anastasius Sinaita, by Papias, Pantænus, Irenæus, Clement of Alexandria; and we are certain it was adopted and improved upon by Origen. From Origen it was borrowed by the Gregories of Nyssa and Nazi-



anzen; and, among the Latins, by St. Ambrose. There were not, however, wanting writers who contended for a literal meaning, and who charged the Origenists with impiety and heresy: particularly, the credulous Epiphanius, and the acrimonious Jerome. The more moderate Austin contented himself with saying that, among the various opinions which had been held on this subject, there were three prevailing ones, in his days: the first, that of those who believed the literal sense only; the second, that of those who stood up for a purely spiritual meaning; and the third, that of those who admitted both: to which he willingly gives his assent; and which his authority contributed not a little to establish almost exclusively among the western churches.

‘ But although it was now generally agreed, that the garden of Eden was a real material garden, its trees real trees, and their fruit real fruit; there was not so perfect an accord about the nature of the serpent, the dialogue between him and the woman, and the consequences of his persuading her to eat the forbidden fruit.—Was the serpent, then, a real serpent? Was he endowed with reason and speech? How could a real serpent, without reason or speech, know, or suspect, that God had forbidden the man and the woman to eat of the fruit of a certain tree? How could the woman be induced to enter into conversation with a vile reptile, and give credit to his deceitful words? These and such like questions were not easily answered: and, in fact, the answers which Cyrill gives to Julian are rather smart retorts than satisfactory solutions.—The grand reply to all objections is, that it was not a serpent, but the devil in the form of a serpent, that deceived the woman; or, if it be a real serpent, it was a serpent organized and inspired by the devil.

‘ Though this be, evidently, rather cutting than untying the master-knot of the difficulty; and though it still leave other less ones to be disentangled; it is surprising how smoothly it has glided down the stream of time, from commentator to commentator; as a most orthodox and rational interpretation.—But, let any one, of but common sense and sagacity, turn to Poole's *Synopsis*; and, either there, or in the authors whom he quotes, read carefully all the various arguments that have been devised to make the story of the Fall in this hypothesis coherent; and, when he has done this, let him lay his hand on his heart, and say, if he feel any thing like conviction. In his doubts, he may, indeed, have recourse to the authority of a supposed infallible guide, or to what is called the analogy of faith; and if he deem these sufficient props, he may rely upon them: but, I think, he will hardly affirm, that he leans upon the pillar of reason. The allegories of Philo and Origen may be reveries; but they are pleasant ones, and far preferable to literal inconsistencies.

‘ More plausible is the exposition of Abarbanel, a celebrated Jew of the fifteenth century; which was followed by Simeon de Muis, Hebrew professor in the Royal College at Paris, about the middle

of the last century; and has been more recently adopted and improved by an anonymous writer in Eichhorn's *Biblical Repertory*, supposed to be Eichhorn himself. According to this hypothesis the serpent was a real serpent, such as he still is, neither endowed with speech nor organized by the devil; nor had he any conversation with the woman. What then? The woman observed him eating of that very fruit which had been forbidden to her, without his receiving any injury from it: thence she inferred that it could not be deadly: on the other hand, it was beautiful to look at; knowledge was a desirable thing: all these considerations induced her to make a trial: the issue is known.

'But is not this explication contrary to the scriptures of the New Covenant? By no means, says Eichhorn. The texts alleged are, 1 Cor. xi. 3. John vii. 44. and Rev. xii. 9. But, in the first of these, there is not a word of the devil. In the second, the devil is said to have been a murderer from the beginning; but there is no word of a serpent; and the passage is explained by John himself, in his first Epistle, iii. 12. In the Revelation, it is true, that the devil is called a *serpent*, and a *dragon* also, according to a mode of thinking and speaking at that time usual among the Jews; but this cannot fairly be brought to explain the text of Genesis.

'Another objection.—If the serpent were a mere serpent, and only the innocent cause of the woman's transgression, how comes he to be cursed and punished? He is neither punished nor cursed, replies this writer. The words said to be addressed to him by God are not any part of a penalty, but a description of the animal; expressing, in bold metaphorical terms, the natural antipathy that seems to subsist between reptiles and all other creatures, especially those of the human kind.—But in this case, say the objectors, the passage will contain no promise of a Redeemer. True, it is answered: but what proof is there that it was ever meant to contain such a promise? Did the Redeemer himself, or any of his apostles, ever appeal to it? St. Paul frequently mentions the fall of man, and his redemption; but nowhere quotes this passage as even allusive to the latter, although he often deals deeply in allegory. In short, if either the devil or a Redeemer be here admitted, the parallelism of the text will be destroyed, and its members put at variance one with another.

'Equally ingenious is the rest of Eichhorn's exposition of the Fall. The voice of God resounding in the garden, is a storm of thunder: the colloquy of God with Adam and Heva, is the remorse of their own consciences for having disobeyed the divine command; the thunder continuing, they leave Paradise in a fright; dare not return; find it necessary to toil for their bread on the common earth: the woman feels the sorrows of breeding, and the pangs of child-bearing; both are liable to misfortune, maladies, and death:—And all this is turned, by the author of the Pentateuch, into a beautiful prosopopœia.

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'The prosopopœia may be readily allowed to be beautiful; but I very much question whether the writer of the Pentateuch ever dreamed of it. I wish to divest myself of prejudices, as much as this essayist, whoever he be; and, although I cannot altogether forget what I learned in my years of *pupillage*, I have been long accustomed to think for myself, on every subject that has come before me. On the present subject, which I have studied with great attention, my opinion is, that there are only two admissible modes of interpretation: either to allegorize the whole, with Philo; or tenaciously to adhere to the letter, in every respect. That the latter, only, was in the writer's view, I have not the smallest doubt: but I doubt, whether his relation were founded upon real facts; or imagined, to account for known phenomena. Why might not the Hebrews have their mythology, as well as other nations? and why might not their mythologists contrive or improve a system of cosmogony, as well as those of Chaldæa, or Egypt, or Greece, or Italy, or Persia, or Hindostan? — If we may suppose, then, that the Hebrew historiographer invented his *Hexahemeron*, or six days creation, to enforce more strongly the observance of the Sabbath; which I think much more than probable; may we not, in like manner, consider his history of the Fall as an excellent *mythologue*, to account for the origin of human evil, and of man's antipathy to the reptile race? Regarded in this light, it will require no straining effort to explain it: it will be perfectly coherent in all its parts: it will be attended with no absurd consequence: it will give no handle to the enemies of religion to turn it into ridicule. The serpent will then be a real *mythological* serpent; will speak, like the beasts and birds in Pilpay or Esop; will be a most crafty envious animal, that seduces the woman from her allegiance to God; will be punished, accordingly, with degradation from his original state; and an everlasting enmity established between him and the woman's seed. — The respective punishments of the woman and of the man, will be, in the same sense, real; and the whole chapter an incomparable example of oriental mythology. — Reader! dost thou dislike this mode of interpretation? Embrace any other that pleases thee better. Be only pleased to observe, that the authority of Scripture is by no means weakened by this interpretation, as will be fully proved in its proper place.'

The doctor now proceeds with an historical summary from the expulsion of mankind out of Paradise to the time of Abraham, whose birth is placed by the Hebrew copies in the 292d year after the deluge; but, by the Samaritan copy and the Greek version, in the 949th. This he considers as the beginning of the Hebrew history, and, after defending the genuineness of it, by various arguments, adverts to the system of the Hebrew legislation.

‘The speculative part of the Mosaic divinity is extremely concise; and summed up in the belief of One supreme God, the creator and governor of the heavens and the earth, and of subordinate beings called his *angels* or messengers. His absolute attributes are *omnipotence* and *omniscience*. He is also represented as *just, benevolent, long-suffering, and merciful*; but these qualities are clothed in colours that inspire rather fear than love: the empire of this latter was, long after, to be established, by a greater lawgiver than Moses. The God of Moses is a *jealous God, who punisheth the iniquity of fathers in their children, unto the third or fourth generation*; an irascible and avenging God, who *consumeth like a devouring fire*; who *maketh his arrows drunk with the blood of his enemies, and his sword satiated with their flesh*. He is even said to *harden, sometimes, the hearts of wicked men*, that he may take more flagrant vengeance of them. Indeed, the whole tenor of the Pentateuch convinces me, that the more ancient Hebrews were real anthropomorphites; and to this alone, I think, we are to ascribe all those expressions concerning the Deity, that seemingly degrade the Deity. At any rate, all such expressions must be considered as metaphorical imagery, adapted to the ideas of a stupid, carnal people; if we would support the general credit of Hebrew scripture, on rational principles.—Of God’s angels, we learn nothing, but that they always appeared in a human form, and spoke the language of man.—Of bad angels, I find no mention made in the whole Pentateuch; unless it be supposed that they are alluded to in Levit. xvii. 7. and Deut. xxxii. 17. which the reader may turn to, and examine, together with my remarks on both passages.’

The practical theology, it is observed by Dr. Geddes, is of much greater extent; and may be divided into the *moral* and the *ritual*. The former, as contained in the decalogue, and reducible to *the love of God, and the love of our neighbour*; the latter as consisting of various ceremonies, which though at first sight, to thoughtless and superficial readers, appearing trivial, will upon a deeper insight be found to have been compiled with great judgment, and a more than ordinary knowledge of the human heart. This, the doctor proceeds to evince, by brief but luminous illustrations of its several objects, and concludes his sketch of the Pentateuch, by inferring, ‘that, whether it be considered as a body of history, or as a system of jurisprudence, it will not appear to shrink from a comparison with any piece of ancient writing, even when divested of every privilege it might claim from revelation.’

The next consideration that occurs is: *who was the author of so admirable a work?*—In reply, the doctor observes:

‘There was a time, when this would have been deemed an impertinent, nay an impious query: for who, it was said, could be the



the author of the *books of Moses*, but Moses himself? Yet this query appears to me to have never been sufficiently answered, unless injurious language may be called an answer. As the subject will necessarily occupy a considerable place in my General Preface, I shall now content myself with giving, in very few words, the result of my own investigation. — It has been well observed by Michaelis, that all external testimony is here of little avail: it is from intrinsic evidence only, that we must derive our proofs. Now, from intrinsic evidence, three things to me seem indubitable. 1st. The Pentateuch, in its present form, was not written by Moses. 2dly. It was written in the land of Chanaan, and most probably at Jerusalem. 3dly. It could not be written before the reign of David, nor after that of Hezekiah. The long pacific reign of Solomon (the Augustan age of Judæa) is the period to which I would refer it: yet, I confess, there are some marks of a posterior date, or at least of posterior interpolation.

‘ But although I am inclined to believe that the Pentateuch was reduced into its present form in the reign of Solomon, I am fully persuaded that it was compiled from ancient documents, some of which were coeval with Moses, and some even anterior to Moses. Whether all these were written records, or many of them only oral traditions, it would be rash to determine. It is my opinion, that the Hebrews had no written documents before the days of Moses; and that all their history, prior to that period, is derived from monumental indexes, or traditional tales. Some remarkable tree, under which a patriarch had resided; some pillar, which he had erected; some heap, which he had raised; some ford, which he had crossed; some spot, where he had encamped; some field, which he had purchased; the tomb in which he had been laid— all these served as so many links to hand his story down to posterity; and corroborated the oral testimony transmitted, from generation to generation, in simple narratives, or rustic songs. That the marvellous would sometimes creep into these, we may easily conceive: but still the essence, or at least the skeleton, of history, was preserved.

‘ From the time of Moses, there can be no doubt, I think, of their having written records. Moses, who had been *taught all the wisdom of the Egyptians*, most probably was the first Hebrew writer, or the first who applied writing to historical composition. From his journals, a great part of the Pentateuch seems to have been compiled. Whether he were also the original author of the Hebrew cosmogony, and of the history prior to his own days, I would neither confidently assert, nor positively deny. He certainly *may* have been the original author or compiler; and may have drawn the whole or a part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt: and those original materials, collected first by Moses, may have been worked up into their present form by the compiler of the Pentateuch, in the  
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reign of Solomon. But it is also possible, and I think more probable, that the latter was the first collector; and collected from such documents as he could find, either among his own people, or among the neighbouring nations.

'Some modern writers, indeed, allowing Moses to be the author of the Pentateuch, maintain, that he composed the Book of Genesis from two different written documents; which they have attempted to distinguish by respective characteristics. Although I really look upon this as the work of *fancy*, and will elsewhere endeavour to prove it to be so; I am not so self-sufficient as to imagine that I may not be in the wrong, or that they may not be in the right. The reader who wishes to see the arguments on which they ground their assertion, may consult Astruc or Eichhorn. As the latter has ventured to give a more minute discrimination than the former, I shall here insert it.

'According to him, the *first* document is to be found in Gen. i. and ii. 1—3; v. 1—28, 30—32; vi. 1, 2, 4, 9—22; vii. 11—16 (except the last three words), 18 (perhaps 19), 20—22, 24; viii. 1—19; ix. 1—17, 28, 29; xi. 10—26, 27—32; xvii. 1—27; xix. 29—38; xx. 1—17; xxi. 2—32; xxii. 1—10, 20—24; xxiii. 1—20; xxv. 7—11, 19, 20; xxvi. 34, 35; xxviii. 1—9, 12, 17, 18, part of 22; xxx. 1—13, 17, 19, half of 20, 21—24 to the middle; xxxi. 2, 4—48, 50—54; xxxii. 1—33; xxxiii. 1—18; xxxiv. 31; xxxv. 1—29; xxxvii. 1—36; xl. xli. xlii. xliii. xlv. xlv. xlv. xlvii. 1—27; xlviii. 1—22; xlix. 29—33; l. 12, 13, 15—26.

'The *second* document is discovered by him in iv. 1—26; v. 29; vi. 3, 5—8; vii. 1—9, the three last words of 16, 10, 17, perhaps 19, 23; viii. 20—22; ix. 18—27; x. 1—32; xi. 1—9; xii. xiii. 18; xv. xvi. xviii. xix. 1—28; xx. 18; xxi. 1, 33, 34; xxii. 11—19; xxiv. xxv. 1—7, 12—18, 21—34; xxvi. 1—33; xxvii. xxviii. 10—22; xxix. xxx. 14—16, half of 20, and the end of 24; xxxi. 1, 3, 49; xxxviii. 1—30; xxxix. 1—23; xlvii. 28—31; xlix. 1—28; l. 1—12, 14.—Beside these two documents, he finds a third one incorporated, which he ranks under the name of Interpolations; namely, ii. 4—25; iii. xiv. perhaps xxxiii. 18. to xxxiv. 31; xxxvi. perhaps xlix. 1—27.'

But though the Pentateuch—from whatever documents, at whatever period, and by whatsoever writer compiled—has not come down to us in its full integrity; yet the advantages for restoring it are infinitely superior to those that are incident to any other work. What these are, Dr. Geddes' judiciously states; and after giving his reason for joining the book of Joshua to the Pentateuch, concludes his Preface with notices and explanations.

In respect to the *Version* itself, the doctor remarks:—



'I could have often made it more clear, and, I believe, more elegant; if I had not, with some reluctance, adhered too strictly to the rigid rules of verbal translation: for which, however, many of my readers will, probably, be more thankful, than if I had, like my fellow-renderers on the Continent, taken a freer range. The fetters of long usage are not easily broken, even when that usage is tyrannical. But the day may come, when the translator of the Bible will be as little shackled as the translator of any other ancient book.'

On the last observation we cannot help adding, that we greatly prefer the mode of translation Dr. Geddes hath adopted, to that which he here appears to prefer. In our judgment, the notion of 'an unshackled translation' is a contradiction in terms, it being the proper object of every one, who translates, to give as strictly as possible the sense of his original\*.

In what manner the doctor hath acquitted himself, the specimens annexed may help to exhibit.

- 25 'They now made ready the present against Joseph should come home at noon; for they had heard that they were to dine there.  
 26 So when Joseph came home, they brought the present, which they had, into the house; and bowed themselves to him, to the  
 27 ground. And he asked them of their welfare, and said: "Is your father well, the old man of whom ye spoke? Is he still  
 28 alive?" They answered: "Thy servant our father is well: he is still alive." "The blessing of God be on the man!" said he.  
 29 Again they bowed down their heads and made obeisance. Then, raising his eyes, and seeing his brother Benjamin, his own mother's son, he said: "This is your youngest brother, of whom ye spoke to me?" and added: "God be gracious to thee, my  
 30 son!" Joseph now made haste (for his bowels yearned towards his brother) and sought *where* to weep. And he went into his  
 31 chamber, and wept there. He then washed his face, and came  
 32 out; and, refraining himself, said: "Serve up dinner." And they served up for him by himself, and for them by themselves, and for the Egyptians who ate with him, by themselves; for the Egyptians might not eat a meal with Hebrews: that would be  
 33 an abomination to Egyptians. Now *his brothers* sat before him, the elder according to his seniority, and the younger according  
 34 to his youth; so that they marvelled, one at another. And Joseph sent messes to them from what was before himself; but the mess of Benjamin was five times as much as any of their messes.  
 i 'But when they had drunken with him, until they were merry; he commanded his steward, saying: "Fill the men's sacks

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\* We do not remember to have seen the true principles of translation any where so justly laid down than in an anonymous pamphlet not long since published, under the title of *An Essay toward a New Edition and Translation of Tibullus*, printed for Johnson,

with as much food as they can carry, and put every one's money in the mouth of his own sack; but in the sack's mouth of the youngest put, along with his purchase-money, my silver cup." According as Joseph commanded, he did. And as soon as the morning was light, the men were dismissed, with their asses.

"They were not yet gone far from the city, when Joseph said to his steward: "Arise, pursue the men; and when thou overtakest them, say to them: Why have ye returned evil for good? Why have ye stolen my silver cup, the same in which my lord drinketh, and by which, indeed, he divineth? Ye have done evil in so doing."

"He overtook them, and spake to them those words. But they said to him: "Why speaketh my lord these words? Far be it from thy servants to act after that manner. Lo! the money, which we found in the mouths of our sacks, we brought again to thee from the land of Chanaan: how then should we steal out of thy master's house either silver or gold? Let him of thy servants, with whom the cup shall be found, die; and let us also be made the slaves of my lord." "Be it *so far*," said he, "according to your own words. Let him, with whom the cup shall be found, be my slave; but ye shall be acquitted. Instantly they let down to the ground their sacks; and every one opened his own; when *the steward* beginning his search at the eldest, and ending at the youngest, the cup was found in the sack of Benjamin. They then rent their garments; and, every one having reloaded his ass, they returned to the city.

"When Judah and his brothers were come *again* into the house of Joseph (who was still there), they fell down before him on the ground. And Joseph said to them: "What deed is this that ye have done? Know ye not that such a man as I can divine with certainty?" Judah answered: "What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God hath detected the iniquity of thy servants. Lo! we are my lord's slaves; both we, and he also with whom the cup was found." "Far be it from me," said *Joseph*, "to do so! He only, with whom the cup was found, shall be my slave. As for you, go ye up in peace to your father." But Judah, coming nearer to him, said: "Oh! my lord! let thy servant, I pray thee, speak a word in my lord's ears; and let not thine anger burn against thy servant: for thou art even as Pharaoh!" My lord asked his servants, saying: "Have ye a father, or a brother." And we said to my lord: "We have an aged father, and a younger *brother*, the child of age; whose brother is dead, and himself is the only remaining of his mother; and his father loveth him." And thou saidst to thy servants: "Bring him down to me, that I may set mine eyes upon him." And we said to my lord: "The lad cannot leave his father; for his father,



23 father, were he to leave him, would die." But thou saidst to thy servants: "Unless your youngest brother come down with  
24 you, ye shall no more see my face." Now when we went up  
25 to thy servant our father, we told him the words of my lord.  
26 And when our father said: "Go again, and buy for us a little food;" we said: "We may not go down. If our youngest brother be with us, then will we go down: for we may not see  
27 the man's face, unless our youngest brother be with us." And thy servant our father said to us: "Ye know that my wife bare  
28 to me but two. One went out from me; and I said: He is  
29 surely torn in pieces; and I have not seen him since. If ye take this one also from me, and if he meet with an accident, on the way; my grey hairs in sorrow ye will bring down to the grave."  
30 If therefore, when I come to thy servant our father, the lad be  
31 not with us; it will happen that, when he seeth not the lad, he will die; for his life is bound up in the lad's life. Thus shall thy servants bring down in sorrow to the grave the grey hairs of  
32 thy servant our father. Now thy servant became surety to his father, for the lad, saying: "If I bring him not *again* to thee, then let me be obnoxious to my father, all *my* days." Now therefore, I pray thee, let thy servant remain, a slave to my lord, instead of the lad; and let the lad go up with his brothers.  
34 For how can I, the lad being not with me, go up to my father; lest I see the evil that must come on my father?"

1 'Joseph could not now refrain himself, before all who stood by him. So he cried: "Make every one go out." There stood no one by Joseph, when he made himself known to his brothers. So loudly he now wept, that the Egyptians and the household of Pharaoh heard *him*. And Joseph said to his brothers: "I am Joseph! Is my father yet alive?" But his brothers were so much troubled at his presence, that they could not answer him. Again Joseph said to his brothers: "Come near to me, I pray you." And when they were come near, he said: "I am your brother Joseph, whom ye sold into Egypt. But be not now grieved nor angry with yourselves, that ye sold me hither: for  
6 God sent me before you for *your* preservation. For these two years *past*, *there hath been* a famine in the land; and yet for five  
7 years to come there will be neither plowing nor mowing. So God sent me before you to keep you a remnant on earth, and to preserve your lives, by a great deliverance. Not ye, then, sent me hither; but God: who hath made me a father to Pharaoh; the lord of all his house; and ruler of all the land of Egypt.  
9 Haste ye, and go up to my father, and say to him: Thus saith thy son Joseph: 'God hath made me the lord of all Egypt: come down to me; delay not. And thou shalt dwell in the land of Goshen (that thou mayest be near to me), thou and thy children, and thy flocks and thy herds, and all that belongeth to thee.

thee. There will I support thee (for there are yet to be five 11  
years of famine), lest thou and thy household, and all that be-  
long to thee, be reduced to poverty.' For, lo! (said Joseph) 12  
your own eyes and the eyes of my brother Benjamin see, that it  
is my mouth which speaketh to you. Ye shall therefore relate 13  
to my father all my glory in Egypt, and all that ye have seen;  
and haste ye, and bring my father down hither." He then fell 14  
upon the neck of his brother Benjamin, and wept: while Ben-  
jamin wept also, upon his neck. He next kissed all his brothers, 15  
and wept on them: after which his brothers talked with him.'

' That same day the Lord spoke to Moses, saying: Go up to 48  
that Abarite mountain, mount Nebo (which is in the land of 49  
Moab, over against Jericho), and view the land of Chanaan,  
which I give for a possession to the children of Israel: and die 50  
thou on the mountain, whither thou goest up, and be united to  
thy people; as thy brother Aaron died on mount Hor, and was  
united to his people: because, at the waters of Meriba-kadesh, 51  
in the wilderness of Zin, ye offended me in the presence of the  
people, for that ye did not sanctify me amidst the children of  
Israel. So thou shalt *only* see the land over against *you*; but shalt 52  
not go into the land, which I give to the children of Israel."

' Now this is the benediction, with which Moses, the man 1  
of God, blessed the children of Israel, before his death, the chiefs  
of the people, of the tribes of Israel, being assembled.

" O Lord! (said he) who camest from Sinai; dawnest upon 2  
them from Seir; shonest on them from the mountains of Pha-  
ran! and from whose right hand came streams of water for them,  
from the copious *springs* of Kadesh! O loving Father of the 3  
people! all thy hallowed ones are in thine hands; at thy feet  
they fall down, to receive thy behests: the law which thou hast 4  
enjoined to us, as the inheritance of the people of Jacob: for, 5  
Thou art king in Israel."

' Then of Reuben he said: 6

" Let Reuben live and not die, although his men be but few  
in number."

' Of Judah he said: 7

" Hear, O Lord! the voice of Judah, and bring him back  
*safe* to his people: may his own hand be sufficient to defend  
himself; and be thou his aid against his enemies."

' Of Levi he said: 8

' Let thy Thumim and Urim remain with thy Pious One;  
whom thou provedst at Massa; whom thou strovest with at the 9  
waters of Meriba! who said of his father and mother: 'I heed  
them not:' who regarded not his own brothers: who acknow-  
ledged not his own sons: but observed thy commands, and kept  
thy covenant.—They shall teach Jacob thy judgments, and Is- 10  
rael



rael thy law : they shall place incense before thee, and lay ho-  
 11 locausts upon thine altar.—Bless, O Lord ! their valour, and fa-  
 vour their enterprises : smite, through the loins, those who rise  
 up against them, and hate them ; so that they may rise no  
 more.”

12 ‘ Of Benjamin he said :

“ May the Beloved of the Lord rest in security : may the Su-  
 preme continually protect him, and dwell between his shoul-  
 ders.”

13 Of Joseph he said :

‘ Blessed by the Lord be his land, with the precious dew of  
 14 the heavens, and the springs of the low-lying deep ; with the pre-  
 15 cious productions of the sun, and the precious productions of  
 16 the moons ; with the precious things of the primeval mountains,  
 and the precious things of the everlasting hills ; and with the  
 precious things of the all-fertile earth : and may the favour of  
 Him, who abode among the briars, rest on the head of Joseph ;  
 17 on the crown of the Distinguished among his brethren !—The  
 beauty of a young bull shall be his *beauty* ; and his horns shall be  
 the horns of a rhinoceros ! with these he shall push together the  
*hostile* peoples to the extremities of the land ! Such the ten thou-  
 sands of Ephraim, such the thousands of Manasseh !”

18 ‘ Of Zebulon, and of Issachar, he said :

“ Rejoice, Zebulon ! in thy commerce ; and Issachar ! in thy  
 19 tents.—They shall call the people to the *holy* mountain, and shall  
 there sacrifice sacrifices of equity : for they shall suck affluence  
 from the seas, and from treasures hidden in the sand.”

20 ‘ Of Gad he said :

“ Blessed be he who enlargeth Gad.—Like a lioness he couch-  
 eth ; and maketh a prey of both head and shoulder. Therefore,  
 21 he seeth the first portion allotted to himself ; and with joy re-  
 ceiveth, from the Law-giver, a protected residence.—Yet he  
 shall go *over* at the head of the people, to execute the justice of  
 the Lord, and his decrees in favour of Israel.”

22 ‘ Of Dan he said :

“ Dan is a lion’s whelp ; such as leapeth from Bashan.”

23 ‘ Of Naphthali he said :

“ Naphthali, replete with favour, and satiated with the blef-  
 sings of the Lord, shall possess the sea-coast, and the south.”

24 ‘ Of Asher he said :

“ Asher, blessed in *his* children, shall be also dear to his bre-  
 25 thren. In oil he shall dip his feet : of iron and brass shall be his  
 bars : and his wealth shall be equal to his days.”

26 “ There is none like the God of Israel ; who, in your aid,  
 27 rideth on the heavens ; and, in his majesty, on the subtle air :  
 humbling the gods of antiquity, and subduing the strong of  
 prior

prior times. From before you he will expel your enemies; and will say: 'Destroy *them* utterly!'—Thus shall Israel dwell, 28  
alone, in security; the posterity of Jacob in a land of corn and wine: for dew their heavens shall distil.

"Happy thou, O Israel! who like you? O people saved by 29  
the Lord! the shield of your succour, and the sword of your glory!—To you your enemies shall be subjected, and on their high places ye shall trample."

'Then Moses went up, from the plains of Moab, unto the 1  
top of mount Nebo, *called* Phisga, over against Jericho. And the Lord shewed him the whole land; from the river of Egypt to the great river Euphrates, and to the farther sea: *namely*, all 2  
the land from Gilead to Dan; all the land of Naphthali; all the land of Ephraim and Manasseh; all the land of Judah, and the 3  
south, and the plain of the vale of Jericho (the city of palm-trees) as far as Zoar.—And the Lord said to him: "That is 4  
the land, of which to your forefathers, Abraham, Isaac and Jacob I swore, saying: 'To your seed I will give it:' with thine eyes I have made thee see it, but over into it thou shalt not go."

'So Moses, the servant of the Lord, died there in the land 5  
of Moab, according to the word of the Lord: and was buried 6  
in a valley in the land of Moab, over against Beth-pheor: but, unto this day, no man knoweth aught of his sepulchre.—Moses was an hundred and twenty years old, when he died: *yet* 7  
his eye was not dim, nor his vigour gone. The children of 8  
Israel mourned for Moses, thirty days, in the plains of Moab; *where they remained* until the days of mourning for Moses were completed.—And as Joshua, the son of Nun (on whom Mo- 9  
ses had laid his hands), was full of the spirit of wisdom, the children of Israel *now* obeyed him; as the Lord had given in 10  
charge to Moses.—But there has not since arisen, in Israel, such 11  
a prophet as Moses; whom the Lord knew, face to face; in regard to all the signal prodigies, which the Lord sent him to work in the land of Egypt, against Pharaoh, and all his ser- 12  
vants, and all his land; and the mighty and tremendous deeds which he did in the sight of all Israel.'

We trust the importance of the subject will be a sufficient plea for the length to which this article is extended. The importance of the undertaking is great, the learning, sagacity, and liberality of Dr. Geddes we cannot sufficiently admire; and we sincerely wish him health, with every requisite to the full completion of his hopes.



*The Military Antiquities of the Romans in North Britain, and particularly their ancient System of Castrametation, illustrated from Vestiges of the Camps of Agricola existing there: Hence his March from South into North Britain is in some Degree traced. Comprehending also a Treatise, wherein the ancient Geography of that Part of the Island is rectified, chiefly from the Lights furnished by Richard of Cirencester. Together with a Description of the Wall of Antoninus Pius, commonly called Grime's Dyke. To which is added, an Appendix, containing detached Pieces. The Whole being accompanied with Maps of the Country, and Plans of the Camps and Stations, &c. By the late William Roy, F. R. S. F. S. A. Major-General of his Majesty's Forces, Deputy Quarter-Master-General, and Colonel of the Thirtieth Regiment of Foot. Folio. 5l. 5s. Boards. White. 1793.*

**T**HOUGH this splendid publication, which does honour to the state of the arts in this country, bears a title thus extensive, it is nevertheless confined to the northern parts of this island; and indeed, with one or two exceptions, to Scotland only, where the Roman camps are more entire than in the more cultivated regions. Amid some conjectures rather overstrained on the situation of some Roman towns, or forts, mentioned by ancient writers\*, and a visible want of erudition, in ascribing almost all the Roman camps in Scotland to Agricola, while the invasions of Lollius Urbicus, Severus, &c. are forgotten; the author has nevertheless displayed great industry, and no mean talents. The Society of Antiquaries deserve great praises for the publication of this work, which being that of a man highly accomplished in military science, and executed with considerable labour and skill, cannot but be considered as an acquisition both to the geographer and the antiquarian.

It consists of a prefatory introduction, stating the circumstances that gave rise to the undertaking, the objects the author had in view from it, and the order in which he designs to treat his subjects. Of the first it is merely suggested, that an inquiry into antiquity is one of the most natural subjects of human curiosity, and that it is no less consistent with the order of things, that the inquiries of an individual should be more immediately directed in the line of his own profession. Hence general Roy's predilection for the military antiquities of his native country, a subject, which, as applying to the means of its defence, may be said to possess a degree of importance not always annexed to the labours of the antiquary.

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\* In his map, general Roy has placed the *Horestii* in Angus, instead of Fife; and has given us a fictitious town *Alatona*, a name ridiculously derived from an inscription *Matribus Alaternis*, as if these *Matres* (probably the German divinities of a German legion) had any connection with the name of the town. See many *Matres* in Gruter's and other collections of inscriptions. Rev.

'The nature of a country, he observes, will always, in a great degree, determine the principles upon which every war there must be conducted. In the course of many years a morassy country may be drained; one that was originally covered with wood may be laid open; or an open country may be afterward enclosed: yet while the ranges of mountains, the long extended vallies, and remarkable rivers, continue the same, the reasons of war cannot essentially change. Hence it will appear evident, that what, with regard to situation, was an advantageous post when the Romans were carrying on their military operations in Britain, must, in all essential respects, continue to be a good one now; proper allowances being made for the difference of arms, and other changes which have taken place between the two periods.

'It is from reflections of this sort that military men, when they perceive the vestiges of ancient Roman works, are naturally led to endeavour to find out the reasons by which that people were guided in conducting their wars; and as far as these are found to agree with the general principles depending on the local situation of the country, and with the particular circumstances related in history, they thereby attempt to trace the movements of the Roman armies.'

The public monuments of Roman grandeur which exist in the present day, our author observes, have resisted the injuries of time through the solidity of their construction, and the great durability of the materials of which they were originally composed. But although the case be otherwise with regard to their military works, which, as may be supposed, were formed of much flighter materials, no part of their vast empire, not even Italy, furnishes so striking a variety of these remains as are to be found in Britain, many of them too in an exceedingly perfect state. Of these military works the author distinguishes two kinds; first, the *castra sativa*, or field redoubts, now found in a more entire state from their having been originally constructed of more durable materials, and calculated for the maintenance of a garrison; secondly, entrenchments of a slighter and more temporary nature, thrown up for occasional defence only, when the Roman army, which sometimes consisted of 30,000 or 40,000 men, found them necessary to their safety during a stay of only a few days, or, on some occasions, of a single night only. The former are very evident, and go under the general name of Roman camps in this country; but the latter, for obvious reasons, are more difficult to trace. In our author's apprehension, indeed, it is a matter of astonishment that there should be at all distinguished after a lapse of so many centuries. North Britain, however, furnishes many testimonies of this fact; a circumstance that our author is disposed to attribute to the slow progress of cultivation in that quarter of the kingdom; an opinion which, indeed, appears greatly supported by probability.



To his knowledge of North Britain, and the relative situation of its different parts, general Roy's employment in the conduct of a public work, between the years 1747 and 1755, appears to have been conducive in a very material degree. Nor were his views on this subject less extended by the information communicated by lieutenant general Melvill, who, when a captain in the 25th regiment, effected the discovery of the Roman camps supposed to have been occupied by Agricola's army, in Strathmore, of which an account is given in Mr. Gough's edition of Camden's *Britannia*. These particulars are followed by an account of the temporary camps, found adjoining to the station in Strathallan, similar to those in Strathmore, and supposed to have been occupied by the same army.

After an interval of eight years, during which the author was engaged in tracing the movements of modern armies, the accidental discovery of a camp in the south west of Scotland, became the stimulus to farther inquiries. Hence, in the autumn of 1764, a camp of the true kind was found at Cleghorn, in Clydesdale, and soon after, one exactly like it, at Lokerby, in Annandale. These two being of the smaller dimensions, seemed to prove, that one division at least of Agricola's army, or of some other that used a form of castrametation agreeing with his, had marched by this road. The routes by which the Roman army penetrated into Scotland from the northern countries of England, became evident from these discoveries; in addition to which may be noticed; the traces of military entrenchments, found about three miles north of Perth, on the east bank of the Tay, which shews the passage of the whole army over that great river.

From the information our author had thus acquired, he conceived the possibility of clearing up two points on which antiquaries had exceedingly disagreed, namely, as to the ancient system of castrametation of the Romans, and the march of Agricola into Caledonia.

To a more correct knowledge of the Roman history and geography of Britain in general, more particularly the northern part of it, general Roy remarks, the work of Richard of Cirencester, discovered in Germany or Denmark, and since published, has very essentially contributed. Conceiving it necessary to avail himself of these important lights, he was induced not only to extend his plan, but also to make some changes in its arrangement. What farther relates to this elaborate undertaking, we find very well explained in the following words of the author:

'At first nothing historical was intended, excepting the transactions of that short, but interesting period, comprehending Agricola's campaigns. In order, however, to render the work less defective

than otherwise it must have been, and that the mind might keep pace with the progress of the Romans in extending their conquests northward, and thus be gradually led to the chief thing proposed, there seemed to be propriety in giving a concise account of their affairs here, from the first invasion of Julius Cæsar, to the time when Agricola took the command. This, of course, forms the first historical period; the second comprehends Agricola's campaigns only, as extracted from Tacitus; and the third, from his recall by Domitian to the final dereliction of the island by the Romans, was judged equally necessary, to shew that it was probably in a great measure owing to the short and precarious possession they had of North Britain, and to the almost continual wars they were engaged in with the natives, that the ancient geography of this part of the island is not so well ascertained as that of South Britain, which they had completely conquered, and whereof they enjoyed an uninterrupted possession during a series of many years. This abridged history is comprised in the first book: as nothing new is offered in it, therefore, the authors from whom it is borrowed are not mentioned on every occasion; which will easily appear without always quoting them. With regard to the points of chronology, they are in general taken from Horsley, who seems to have deduced them with sufficient accuracy.

‘ The second book relates entirely to the original institution of the Roman militia, and their ancient system of castrametation; being the first with regard to the order of compilation, as formerly mentioned; and as in illustrating the method of encamping the Roman armies, from the lights furnished by the ancients themselves, some new points are attempted to be established; therefore the authorities, when necessary, are constantly quoted.

‘ In the third book is given a short descriptive account of the face of the country of North Britain in general, and of the temporary Roman camps existing there; hence the actual strength of Agricola's army is ascertained. And this ultimately leads to another chief thing proposed, viz. a commentary on the campaigns of that Roman general; wherein his movements are traced, as far as the vestiges of his remaining camps, compared with the circumstances related by Tacitus, do furnish any probable light. And as plans of these camps are referred to in the description, thence will appear the great similarity between them and those delineated by Polybius, particularly that of two consular armies united within the same intrenchment, whereby the temporary castrametation of the Romans will be farther illustrated. But here it seems necessary to observe, that though a considerable part of these plans were made from accurate measurement, yet this was not always the case; it being impossible, now and then on a journey, to find time, or constantly to be proved, with the necessary instruments for taking exact plans. Some of them were, therefore, done by common pacing only; and as the same sort of fidelity seems necessary in plan-drawing as in history, in order not to mislead, therefore, such as are taken after  
this



this slighter method are called *sketches*, to distinguish them from those that were measured with precision, though it is hoped, that even the slightest kind will be found not to depart essentially from the truth.

The fourth book relates chiefly to the ancient geography of North Britain, which is here attempted to be rectified, principally from the lights furnished by Richard of Cirencester. It contains a summary account of the discovery and general arrangement of Richard's work, together with such extracts from him, as more immediately respect North Britain. Then follows a description of the Roman military ways, leading from the north of England into Scotland, with some account of the mile-stones they seem to have made use of in Britain. Next in order is a commentary on Richard's work, as far as relates to the three northern provinces, Valentia, Vespasiana, and Caledonia; wherein the ancient names of places, and itinerary distances, on such of Richard's routes as extend into North Britain, are compared with the modern names assigned to these places in the commentary, and their relative distances in English and Roman miles, measured on a good map of the country. Plans or sketches of the several stations are likewise referred to, where the same distinction, with regard to exactness, is to be observed, as mentioned in the camps. Sections too of these works, are sometimes added to their plans; which, nevertheless, are only to be considered in the general sense, as helping to give a juster idea of the situation and nature of the work, without any intention that they should be depended upon, with regard to the real comparative heights.

The last chapter of this book contains an account of the wall of Antoninus Pius, commonly called Grim's Dyke, running along the neck of land between the Forth and the Clyde; accompanied with a general plan of the wall and isthmus, and particular plans and sections of the forts that now exist upon it.

In addition to this, it is only necessary for us to say, that several detached pieces, which tend to throw light on the several subjects discussed in the work, are given in an Appendix; after which follows a series of splendid, and (as it appears from the testimony of those entrusted with the publication) accurate engravings, executed in a style suitable to so magnificent a work, and amounting, in the whole, to the number of fifty-one.

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*The Count de Villeroi; or, the Fate of Patriotism: a Tragedy*  
8vo. 2s. 6d. Cadell. 1794.

THIS is professedly a party play: the author declares in his Preface, that he thinks it the duty of every man at the present conjuncture to give some proof of his attachment to government, and with this view he has produced the present performance. We cannot help saying, we hope writing of plays will not come to be a *common* mode of shewing a person's loyalty; nor can we acquiesce in the author's position, that the goodness

of his design (namely, the rendering the French government odious) ought with good subjects to excuse the faults of the execution. The play is founded upon the supposed circumstance of a son denouncing his father at the bar of the convention. Count de Villeroi, a member of the first constituent assembly, has retired from public affairs, on seeing the prevalence of the republican party. To this party his son Henry is strongly attached; he is a member of the second assembly, warm, artless, and enthusiastic, and urged on to the utmost excess of democratic fury by his unbounded love for Julia, an artful and proud woman, the widow of a rich merchant, who, from resentment at the flights she has received from the nobility, exerts all her influence in favour of the popular party. Villeroi contemptuously refuses his consent to her union with his son, upon which she vows his destruction, and under the mask of zeal for Liberty, prevails on her lover to denounce him to the convention, under the assurance, however, that through her interest with some of the members his life would not be in danger. The remorse of Henry, when he finds he has been deceived, and the interview with his father, who is ignorant from what hand he has received the blow, are not void of interest.

- ‘O past my hopes! my son, you come most wish’d,  
—And trust me, Henry, that griev’d countenance  
For him who never ceas’d to love you with  
Paternal tenderness, becomes you well.  
Alas! I fear’d you quite estrang’d from me;  
And yet, my son, you had no cause to be so,  
Since what I did was done in love and care,  
And not to shew perverse authority!  
O now you weep; and I do thank your tears,  
For that I was unmann’d while I did think  
My son my foe! Now do I rise superior  
To the vile malice which can take but life!  
Then come into thy father’s arms, and with  
A last embrace, hear this my latest counsel.
- ‘*Henry. (Falling at his father’s feet.)* Curse me, my father! O in  
pity curse me!
- ‘*Villeroi.* Curse thee, Henry! Ah, witness for me heav’n!  
Ev’n when my indignation rose the highest,  
Was never father lov’d a son so dearly.
- ‘*Henry. (Raising himself on his knees.)* Wilt thou not open, earth,  
and hide my head!  
—That to thy deepest centre thou wouldst ope,  
And shield me from the terror of those looks!
- ‘*Villeroi.* Just heav’n! what horrid thought breaks in upon me!
- ‘*D’Orville. (Aside.)* O, I presag’d this deed.—Thou cursed Julia!
- ‘*Henry. (Rising.)* Is there no pity left in heav’n, to dart

The



The forked bolt, and end me at one stroke?  
And ye, swift lightnings, that avenge the guilty,  
Where will ye find so black a parricide!

*s Villeroi.* Merciful heav'n! merciful heav'n! 'tis fo—  
—Then break, my heart! O quickly burst thy bounds,  
And gratify this monster with the fight,  
Who else will tear thee from thy bleeding mansion!  
—O thou most savage and unnatural!  
'Tis thou then that hast plann'd thy father's death!  
Yet think not for my death,—but at *that* hand,—  
—Yet say, thou barbarous son! for which of all  
My crimes hast thou resolv'd to murder me?  
Was it the fond anxiety that watch'd  
O'er thy most tender years that mov'd thy rage?  
—Then hast thou reason, for 'twas unexampled.  
Or wilt thou date it from thy days of childhood?  
Then when the pliant mem'ry first 'gins note:  
Who hung o'er thee with still encreasing joy?  
Who was the partner of thy little sports?  
The patient list'ner of each prattling tale;  
Who watch'd the half-form'd thought, the tear, the smile,  
And gently taught them to incline to virtue?  
My son, my son! couldst thou forget all this?'

The news soon arrives that Villeroi is condemned and executed; and Henry finds, by the confession of Julia, that the whole had been a scheme to revenge his prohibition of the match; upon which he stabs her, and dies himself by the hand of Perron, her associate in the plot. The subordinate characters are linked to these principal ones, by being of the family of Villeroi or of Julia. Upon the whole, though this performance shows no great powers, it is not one of the worst that has been built upon the late events. The situation of Henry, the dupe to a beautiful and specious woman, who works upon his passions by pretending to exalt them into the noblest efforts of patriotism, in the hands of a man of genius might have been worked up with great effect. We think the author reprehensible for introducing into his account of the massacres of September, immediately after which the play opens, an unfounded story of two young girls being tied to a stake and burnt alive in the midst of Paris. In political plays, written on events so recent, fiction becomes slander. The following picture of the imprisoned Louis, though much less horrid, is more affecting, because unfortunately it is founded on truth:

' My royal master (as such to heav'n I swore  
With a whole nation, to maintain his rights)  
I found him, low indeed in outward show;

Unseemly his attire,—with squalid beard  
 And matted hair—beside him, on two planks,  
 His only table, lay his useless sword,  
 And once *proud* orders. *Now* the conscious monitors  
 Of fortune chang'd, and majesty, how fall'n!  
 The rest accorded well: bare floor, bare walls  
 Distilling long pent damps: and near him sat  
 (O study'd insolence) two varlet knaves  
 With their heads cover'd, who with boorish din  
 Shook loud the dice-box—

We cannot help noticing a most unmerciful soliloquy of 110 lines, in substance borrowed from Addison's Cato.

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*Medical Facts and Observations. Vol. III. and IV. 8vo.*  
*7s. Boards. Johnson. 1792.*

ART. I. Cases of Ischuria Renalis in Children. By Robert Willan, M. D. F. A. S. Physician to the Public Dispensary in London.—We do not perceive that any useful consequence can be drawn from these cases: the symptoms obscurely pointed out some abdominal inflammation, and, with these, a paucity of urine was combined. The fault appeared to be in the kidneys; but it is by no means clear, in what way it was connected with the inflammation, which appeared to be seated in the mesentery; nor what remedies would be useful. We suspect it to be an accidental coincidence.

Art. II. A Case of Pemphigus. By T. M. Winterbottom, M. D. Physician to the Settlement at Sierra Leone.—If this be really pemphigus, the disease is not properly exanthematous, for the man was only affected by the tubercles, in two separate voyages to Archangel. There is no evidence that they might not have been owing to the bites of insects, as different persons are affected very differently by similar causes. It is not necessary that the insects should be musketos.

Art. III. Case of Injury of the Brain, without a Fracture, relieved by Application of the Trephine. By Mr. John Andrews. Surgeon in London.—A case by no means singular: a collection of blood, under the dura mater, compressed and irritated the brain. It was evacuated, and the patient recovered.

Art. IV. Case of a Cyst containing Hydatids, extracted from the right anterior Ventricle of the Brain of a Cow. Communicated in a Letter to Dr. Simmons, by Mr. William Moorcroft, Veterinarian Surgeon in London.—The appearance of the disease, in this cow, was not unlike that of the sheep, when



when there is a collection of fluid matter in, or upon, the brain. In this case, a vesicle of water was punctured, and the bladder completely brought away—But there were some others, or the cow died from another cause. The author's reflections we shall transcribe :

' The capsule or bag was thin, rather opaque, and tolerably strong, without any appearance of vascularity ; its external surface was in general smooth ; in a few points, however, it was rendered irregular by the adhesion of small, white, globular bodies. The internal surface was in some places perfectly smooth, whilst in others, on the contrary, it was studded with groups of the bodies just mentioned, some of which were not larger than grains of poppy seed and nearly globular ; others, however, were as large as a small pin's head, somewhat pyriform, and hung from the cyst by a kind of neck. In some places they were scattered at a distance from each other, whilst in others they were accumulated in such numbers as to form clusters, which hung down into the cavity of the capsule, and bore no slight resemblance to small bunches of grapes. Each of these bodies consisted of a vesicular worm, or animal hydatid, contained in a small capsule, and which, from the circumstance of its being found in great numbers in one common capsule, has been called the *social hydatid*, to distinguish it from another species, which is generally met with isolated, and thence named the *hermit* or *solitary hydatid*. This hydatid consists of a head, neck, and body, and appears to be of the same structure with the larger or solitary kind ; but as I shall have occasion to speak of these worms in another paper, I shall reserve what I have to say of their structure and mode of life till that time.'

Art. V. Facts relative to the Prevention of Hydrophobia. Communicated in a Letter to Dr. Simmons by Mr. Jesse Foot, Surgeon in London.—Three instances of patients bitten by dogs, undoubtedly mad, cured by extirpating the bitten part ; and one where the disease proved fatal, in which excision was not permitted.

Art. VI. Two Cases of Fracture ; one of the upper, the other of the lower Jaw. By Mr. T. Hughes, Surgeon at Stroud-water in Gloucestershire.—The most useful parts of this article relate to the methods of securing the fractured jaw ; but these we cannot abridge or extract.

Art. VII. Case of an enlarged Nympha. By Mr. William Morlen, Surgeon in London.—The nympha was so much enlarged, as to be mistaken for an inverted uterus. The pressure also on the lymphatics, occasioned considerable swelling of the labia. The operation succeeded completely, and the tumor, when extirpated, weighed seven ounces one drachm.

Art. VIII. An Account of the good Effects of Electricity  
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in a Case of violent spasmodic Affection. By Mr. George Wilkinfon, Surgeon at Sunderland, and Member of the Royal College of Surgeons at Edinburgh, &c.—This was a case of catalepsy, feemingly hysteric, and the patient was luckily relieved by a remedy that often fails.

Art. IX. Case of a singular cutaneous Affection; with some Remarks relative to the Poison of Copper. By Mr. William Davidson, Apothecary in London. Communicated in a Letter to Dr. Seguin Henry Jackson, Physician in London, and by him to Dr. Simmons.—The eruption on the skin was evidently owing to the copper. The little that had been swallowed was thrown on the surface, and nature had evacuated it; before Mr. Davidson gave the lac sulphuris. Should any one be poisoned with copper, we would not advise them to trust so slow, and so trifling a remedy.

Art. X. Two Cases of pulmonary Hæmorrhage, speedily and successfully cured by Abstinence from Liquids. By the Same.—We have already had occasion to mention these cases. The patients seemed to be better by abstaining from liquids; and our author's theory of tension being kept up by fullness of the vessels, seems, at least, plausible. But is he certain, that the vessels of consumptive people are distended, or that abstinence from liquids, if they were so, would lessen the tension? Is he not aware that the watery secretions are diminished, when there is no supply? On the whole, we have our doubts respecting every part of this article, of the facts, as well as the theory.—But the experiment can do no harm, and we would recommend it to be made.

Art. XI. An Account of a Disease which, until lately, proved fatal to a great Number of Infants in the Lying-in Hospital of Dublin; with Observations on its Causes and Prevention. By Joseph Clarke, M.D. Master of the Hospital above mentioned, and M. R. I. A.—From the Transactions of the Royal Irish Academy, 1789. 4to. Dublin, 1789.—The description of the disease, treated of in this very judicious essay, we shall select.

‘ In general it has been observed, that such children as are disposed to whine and cry much from their birth, and such as are subject to heavy deep sleeps, or startings in their sleep, are peculiarly apt to fall into convulsive affections. Twisting of the upper extremities, while awake, without any evident cause; a livid circle about the lips, and sudden changes of colour in the countenance, have now and then been thought to portend the nine-day fits. Screwing and gathering of the mouth into a purse, accompanied at intervals with a particular kind of shrieking, well known to the experienced nurse-tenders, are reckoned sure, and by no means distant, forerunners.

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Sometimes previous to these symptoms, and sometimes along with them, the infants are observed to be unusually greedy for sucking at the breast, or feeding by the spoon; laxatives given, in such situations, seldom fail to operate freely, sometimes bringing away greenish, slimy, or knotty stools; though not unfrequently they are of a natural yellow colour, as I myself have more than once seen.

‘ Generally with one or more of these symptoms preceding, but sometimes without any warning whatever, the infants are seized with violent irregular contractions and relaxations of the muscular frame, but particularly of those of the extremities and face. These convulsive motions recur at uncertain intervals, and produce various effects. In some the agitation is very great; the mouth foams; the thumbs are riveted into the palms of the hands; the jaws are locked from the commencement, so as to prevent the actions of sucking and swallowing; and any attempts to wet the mouth or fauces, or to administer medicines, seem to aggravate the spasms very much; the face becomes turgid, and of a livid hue, as do most other parts of the body. From this circumstance, and from the shorter duration of the disease, when it occurs in this form, the nurses reckon this a different species, and call it the black fits. The conflict in such cases lasts from about eight to thirty hours, and in some very rare cases to about forty hours, when the powers of nature sink exhausted and overpowered, as it were, with their own exertions.

‘ It much more frequently happens, however, that the spasmodic contractions are not so strong as above described; that the extremities are rather twisted than convulsed; that the power of sucking, but more certainly of deglutition, is not lost till near death; that the mouth foams less; and that the paroxysms recurring at more distant intervals, continue to harass the patient from three to five days, and in some rare instances to seven and even nine. During all this period the face remains pale; and the body, from being perhaps very plump, is reduced to a most miserable spectre by emaciation and disease. This the nurses consider as a second species, and call it the white fits.

‘ Both these supposed species, which may perhaps be more justly considered as varieties of the same disease, agree in constantly attacking within nine days from birth, and most frequently about the falling off of the umbilical chord. This is an event which generally takes place from the fourth to the sixth or seventh day. Diarrhoea is a constant concomitant of both species. Long and sad experience have found them also to be both equally fatal, inasmuch, that the memory of the oldest person does not furnish an instance of one being cured.

It is shown, with great appearance of reason, that close rooms and a neglect of cleanliness, have produced, in a great degree, the mortality of infants, particularly those of the

Dublin hospital; that these causes occasion the disease just described.—We shall add Dr. Clarke's conclusions.

‘ Upon the whole, from the evidence adduced, I hope the following inferences may not appear improbable.

‘ 1. That one effect of an impure atmosphere, on the human body, is to produce spasms and convulsions.

‘ 2. That all young creatures, and especially infants within nine days after birth, suffer most severely by such a noxious cause; and therefore,

‘ 3. That in the construction of lying-in hospitals, and perhaps of all public buildings intended for the reception of children, lofty ceilings, large windows, and moderate sized rooms, should be especially attended to.

‘ 4. That in the arrangement of such edifices, no apartment should be completely filled with beds, if it can be conveniently avoided; and,

‘ 5. That in their management attention is especially necessary to cleanliness, as well as to the constant and uniform admission of atmospheric air by night as well as by day; and,

‘ Lastly, That by pursuing such measures with care, diseases may be prevented which it has hitherto been found difficult, and sometimes impossible, to cure.’

Art. XII. Observations on certain horny Excrescences of the human Body. By Everard Home, Esq. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part I. 4to. London. 1791.

Art. XIII. Experiments on Human Calculi. In a Letter from Mr. Timothy Lane, F. R. S. to William Pittcairn, M. D. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.

Art. XIV. Experiments and Observations to investigate the Composition of James's Powder. By George Pearson, M. D. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.

Art. XVI. An Account of a Child who drinks a great Quantity of Water. By M. Vauquelin.—Vide La Medecine éclairée par les Sciences physiques, ou Journal des Découvertes relatives aux différentes Parties de l'Art de guerir; rédigé par M. Fourcroy. Tome III. 8vo. Paris, 1792.

Art. XVIII. An Account of the Experiments and Discoveries of Lewis Galvani, Professor of Anatomy at Bologna, relative to the Powers of Electricity in Muscular Motion.—Vide Aloysii



Aloysii Galvani de Viribus Electricitatis in Motu Musculari Commentarium. 4to. Bologna, 1791.

Art. XIX. Two Letters on Animal Electricity. By Eusebius Valli, M. D. of the University of Pisa.—Vide Journal de Physique. 4to. Paris, 1792.—These essays we have already noticed.

Art. XV. Account of a Case of double Hare Lip, accompanied with a Fissure of the Palate; with Remarks. By M. Chorin, one of the Surgeons of the Hotel Dieu at Paris.—Vide Journal de Chirurgie, Tom I. 8vo. Paris, 1791.—This deformity was more considerable than any of the kind we have met with, where the operation succeeded so completely. We cannot abridge it, and therefore refer our readers to the volume.

Art. XVII. A Case of double Uterus. By Antonio Canestrini, Physician to the Imperial Mines at Schwatz in Tyrol. Translated from the German.—This is, indeed, a most singular case. From the cervix uteri arose another uterus much smaller, resembling a pear. To each uterus was affixed one Fallopian tube, communicating with one ovary. In the second smaller subsidiary uterus, conception had taken place; the uterus burst, and the foetus escaped into the abdomen. The woman had had two children before, but from what uterus either came, must remain unknown.

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The fourth volume commences with,

Art. I. Observations on the Fevers and Dysentery of hot Climates; and on the Use of Mercury in those Diseases. By Mr. William Boag, Surgeon in the Service of the Honourable East-India Company at Bombay. Communicated in a Letter to William Saunders, M. D. Fellow of the College of Physicians, London, and Physician to Guy's Hospital; and by him to Dr. Simmons.—In this essay, Mr. Boag endeavours to show, that in all the fevers and dysenteries of hot climates, the liver is generally diseased; and consequently he thinks the ancients came nearer to the truth, in their doctrines concerning these fevers, than the moderns have supposed. The particular appearances on dissection, we shall subjoin:

‘ In the cases both of fever and dysentery the liver was, with two exceptions, constantly found diseased.

‘ In most cases it was much enlarged, sometimes indurated, but more frequently very soft, so as to tear upon a slight touch.

‘ Commonly an abscess had formed in it, sometimes of great extent, and sometimes so small, as only to be detected by a minute inspection.

‘ The diameter of the blood vessels, through the whole substance  
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of

of this viscus, was commonly found much increased, and their coats proportionably thickened. They were also observed to be, for the most part, empty.

‘ In two cases of dysentery, where the patients had coughed up matter for some time before their death, a large abscess in the liver had made its way through the diaphragm into the lungs.

‘ The gall bladder was sometimes very much distended with yellowropy bile.

‘ The spleen was, in most instances, much enlarged, its texture loosened, and sometimes totally destroyed; the substance remaining, having no other appearance than that of a dark coagulum of blood. This was particularly the case in the two instances above mentioned, where no disease was apparent in the liver.

‘ In some instances the pancreas was considerably enlarged and scirrhus.

‘ In patients who died of the dysentery the bowels were constantly found much inflamed. In the worst cases, mortification had taken place, especially in the rectum and part of the colon.

‘ In dysenteric patients also the mesenteric glands were commonly seen enlarged.

‘ A degree of inflammation, more or less considerable, was usually observed in the inferior portions of the lungs, contiguous to the diaphragm, and was commonly most remarkable on the right side of the chest.’

Mr. Boag seems fully of opinion, that dysentery arises from vitiated bile, and doubts, though without sufficient reason, that the disease is infectious. Its infectious nature has been fully established in every variety of climate, by physicians of every school. The cure is explained shortly, and it does not differ from the mode, which experience has established in warm climates. The very extensive use of mercury is particularly insisted on.

Art. II. An Account of the successful Treatment of a Case in which the Brachial Artery was divided. By William Adair, Esq. Surgeon General to the Garrison of Gibraltar. Communicated in a Letter to Everard Home, Esq. F. R. S. and by him to Dr. Simmons.—In this case, though numerous arteries were taken up, in consequence of the emergency, with little attention in separating the tendinous parts, no locked jaw took place.

Art. III. An Account of the Effects of Oil of Turpentine in a Case of internal Hæmorrhage. By the Same.—We can add nothing to what is said in the title: it is an uncommon medicine, but not a singular one. When however nature exerts herself, the particular medicine employed may be almost of any class.

Art.



Art. IV. A Case of Imperforated Anus. By the Same. — This case is in its symptoms and termination of very little importance: the gut was opened, but the child died, perhaps from adhesions in the upper part of the intestine.

Art. V. Observations on the Pathology, and Mode of Treatment of Calculi in general, but more particularly of Intestinal Calculi; with a Description and Chemical Analysis of the Intestinal Calculi of Horses. By Mr. William Gaitskell, Surgeon at Rotherhithe. Communicated in a Letter to Mr. William Babington, Apothecary to Guy's Hospital, and by him to Dr. Simmons. — This is a very extensive and judicious essay. We can warmly praise it, though in the principal doctrine we must differ from the author. He first gives a very extensive, and we believe an accurate, history of intestinal and other calculi, in all the variety of animals subject to the disease. In the theory of their formation, he agrees with Dr. Austin in attributing them to mucus capable of concreting, and endeavours to confute the doctrine of the author of 'The Treatise on Gout and Gravel,' we think with little success — but we cannot now resume this subject; we shall return to it when we examine the large edition of the 'Treatise,' now no longer anonymous.

In the cure of intestinal calculi in horses, he advises diluents in large quantities, rendered mucilaginous. As lithontriptics, he recommends lime water and soap; above all, the caustic mineral alkali, 'incorporated with bran into a mash, or with oil into a soap.' The beards of leeks have been said to be highly useful, by infusing a handful in a pint of hot-water; the infusion to be taken in this quantity daily.

The second section contains the chemical analysis of the intestinal calculi of horses. In this analysis, our author differs from Scheele, the author of the 'Treatise,' &c. but it may be suggested, that he has examined intestinal calculi only. The description of the different calculi, illustrated by plates, is full and accurate. The observations on the result of the experiment with nitrous acid, we shall transcribe:

'As the nitrous acid, according to Bergman and Scheele, is capable of decomposing urinary calculi, and separating an acid, *sui generis*, called the acid of calculus, in form of rose-coloured crystals, soluble in water, and capable of staining animal substances red; and as these celebrated chemists have attributed the formation of calculus to the presence of this acid in union with animal earth, I have bestowed peculiar attention, in my analysis of intestinal calculus, to look for the acid they describe. To discover this, some nitrous acid was saturated with intestinal calculus, and though the solution was transparent, and of a pale yellow, yet, upon application

tion to the skin, no red coloured spots were formed, which should have been effected, had the lithic acid been present: besides, the skin was irritated considerably, spotted yellow instead of red, and incapable of ablution by water; while the rose-coloured spots, described by Scheele, were soluble in water, and no way irritating to the skin.

‘ Another portion of nitrated solution of intestinal calculus was evaporated to dryness, which, if the lithic acid were present, should have left a rose-coloured salt; but, in place of this, yellow-coloured crystals were formed, one half of which was nitrated magnesia, the remainder an insipid white concrete, neither calcareous, aluminous, nor magnesian. The anonymous author, already quoted, in his new Theory of the Gout and of the Stone, relates, that the lithic acid is contained in the healthiest urine, and is separable from the same, in a crystalline form, by means of any other acid. To examine this precipitate, I collected ten grains, by adding a few drops of marine acid to eight ounces of recent urine, and frequently repeating the experiment. But after being collected, washed, and dried, instead of possessing the properties of an acid, it was insoluble in water, insipid to the taste, and changed the blue infusion of red-cabbage leaf, green; and instead of forming rose-coloured crystals, after solution and evaporation in nitrous acid, a yellowish white powder was left, which appeared to be animal earth. It presented phenomena very similar to the coagulable lymph of the blood; for it changed vitriolic acid black; and, dissolved, admitted of dilution with water to a certain extent, beyond which the acid was abstracted, and most of the earth precipitated. The precipitate of urine was found soluble in the three mineral acids concentrated, and decomposable by dilution with water; and coagulable lymph, similarly treated, was found equally soluble in the concentrated acids, and equally decomposable by water.’

Mr. Gaitskell concludes from his experiments, that intestinal calculi are composed of dry animal oil, animal gelatinous matter, volatile alkali, argillaceous earth and magnesia, probably united with phosphoric acid, variously proportioned and combined. The caustic mineral alkali is the most powerful solvent, and it seems to be active, when diluted with four parts of water.

Art. VI. An Account of the good Effects of Opium in a Case of retention of Urine. By Mr. Alexander Mather, Surgeon at York. Communicated in a Letter to Mr. John Pearson, Surgeon of the Lock Hospital and Public Dispensary, in London; and by him to Dr. Simmons.—Opium, in these instances, is undoubtedly useful: we prefer, however, in such obstructions, giving it in glysters. It certainly succeeds better.

Art.



Art. VII. A Case of monstrous Birth. By the Same.—This monstrous birth was a singular one. Two children were united at the sternum. In reality, there was but one sternum, from which the ribs of both children divaricated.

Art. VIII. A Case of Varicose Aneurism. By Mr. H. Park, Surgeon to the Liverpool Infirmary.—This case is well related, and the operation perfectly succeeded.

Art. IX. An Account of the good Effects of Opium, administered in Clysters, in Cases of Menorrhagia. By Mr. Peter Copland, Surgeon at Swayfield, near Colsterworth, in Lincolnshire.—We can add only to the title of this article, that we have often found the same plan succeed.

Art. X. An Account of the good Effects of a Mercurial Snuff, in a Case of Gutta Serena. By Mr. R. B. Blagden, Surgeon at Petworth, in Sussex.—This snuff, according to the plan recommended by Mr. Ware, consisted of five grains of hydrargyrus vitriolatus, with thirty-five of pulvis asari compositus. It made the nose bleed a little at first; and, while this effect continued, the progress of the relief seemed greater.

Art. XI. A Case of Pulmonary Hæmorrhage, with Remarks. By Mr. William Davidson, Apothecary in London.—Another instance of the good effects of abstinence from liquids in pulmonary hæmorrhage; though, from a strong occasional cause, the bleeding returned so violently, that the patient was suffocated.

Art. XII. A case of Psoas Abscess successfully treated. By Mr. William Smith, Surgeon at Bideford, and Member of the Corporation of Surgeons of London. Communicated in a Letter to Edward Whitaker Gray, M. D. F. R. S. and by him to Dr. Simmons.—The psoas inflammation terminated in abscess, which first pointed in the groin, and afterwards in the thigh. By the common plans, and strict attention in opening the abscesses, to prevent the access of air, the patient recovered.

Art. XIII. Case of Phlegmonic Inflammation, with Reflections on certain Effects of Heat and Cold on the living System. By Thomas Beddoes, M. D.—Dr. Beddoes seems to think, that inflammation often depends on the succession of cold to heat, since the transition from a lower to a higher temperature, is, in general, easily borne.—On this principle he seems to account for the bad effects of a stream of cold air, on a part heated by any cause. On these, we cannot, from want of more decisive facts, decide. He certainly steps out of his way, when he takes so much pains to prove that the ophthalmiæ, endemic in Egypt, arise from their sleeping in open air. It is more probable, as we have had occasion to observe, that

they arise from muriatic acid air, since a natural process is constantly going on, in the decomposition of sea salt, which sets this air at liberty.

Art. XIV. Observations on the good Effects of Caustics in Cases of White Swellings of the Joints. By Mr. Bryan Crowther, Surgeon to Bridewell and Bethlem Hospitals.—Our author appears to have succeeded in removing these complaints, by applying caustics *on each side* the affected joints. The application of a blister or a sinapism, prepares, he thinks, the parts for the caustic, and assists its operation.

Art. XV. On the Cure of the Elephantiasis. By At'har Ali' Khán, of Dehli. Vide Asiatick Researches: or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume II. 4to. Calcutta, 1790.—This and the following article, are selected from the second volume of the Asiatic Researches, a work which we have not yet been able to procure, but which we hope to possess and examine very soon. At present we shall select only the receipt:

‘ Take of white arsenic, fine and fresh, one *tólá*; of picked black pepper six times as much: let both be well beaten at intervals for four days successively in an iron mortar, and then reduced to an impalpable powder in one of stone, with a stone pestle, and thus completely levigated, a little water being mixed with them. Make pills of them as large as tares, or small pulse, and keep them dry in a shady place \*.

‘ One of those pills must be swallowed morning and evening with some *betel*-leaf, or, in countries where *betel* is not at hand, with cold water: if the body be cleansed from foulness and obstructions by gentle cathartics and bleeding, before the medicine is administered, the remedy will be speedier.’

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\* The following note to the above passage is by sir William Jones: ‘ The lowest weight in general use among the Hindus is the *reti*, called in Sanscrit either *rettica* or *raetia*, indicating *redness*, and *crisnalā* from *crisbna*, *black*, it is the *red* and *black* seed of the *gunjā*-plant, which is a creeper of the same class and order at least with the *glycyrrhiza*; but I take this from report, having never examined its blossoms. One *rattica* is said to be of equal weight with three barley corns, or four grains of rice in the husk; and eight *reti* weights, used by jewellers, are equal to seven carats. I have weighed a number of the seeds in diamond scales, and find the average apothecary's weight of one seed to be a grain and five sixteenths. Now in the Hindu medical books, ten of the *rattica* seeds are one *māsbāca*, and eight *māsbācās* make a *tólaca* or *tólā*; but in the law books of Bengal, a *māsbāca* consists of sixteen *ratticās*, and a *tólaca* of five *māsbācās*; and, according to some authorities, five *reti*'s only go to one *māsbā*, sixteen of which make a *tólaca*. We may observe, that the silver *reti* weights, used by the goldsmiths at Benares, are twice as heavy as the seeds; and thence it is that eight *reti*'s are commonly said to constitute one *māsbā*; that is, eight silver weights, or sixteen seeds; eighty of which seeds, or 105 grains, constitute the quantity of arsenic in the Hindu prescription.’



Art. XVI. On the Spikenard of the Ancients. By sir William Jones, Knt. Vide Asiatic Researches: or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume II. 4to. Calcutta, 1790.—We shall, in the same summary way, for we mean, when we receive the volume, to return to the subject, observe, that the spikenard is the jatamanse of the Hindüs, a species of valerian.

Art. XVII. An Account of some chemical Experiments on Tabasheer. By James Louis Macie, Esq. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.—This article has already occurred to us.

The third and fourth volumes conclude, as usual, with a list of publications.

*A Sketch of a Tour on the Continent, in the Years 1786 and 1787.*  
By James Edward Smith, M. D. F. R. S. &c. 3 Volumes  
8vo. 18s. Boards. White. 1793.

DR. Smith's talents, as a botanical writer, are already well known to the public. In the present work he appears in a new character, and we will venture to say, with undiminished advantage. His observations are those of a philanthropic and enlightened mind; and his judgment on the productions of the fine arts is commonly guided by the most genuine taste. Hardly have we ever perused any book of travels with more satisfaction; and we must recommend it to our readers as a publication replete with instruction and amusement.

The general outline of the Tour is through Holland, and the Netherlands, to Paris, thence to Italy, the chief scene of description: the return is by Switzerland to Paris. The botanical remarks are not very numerous, and are so agreeably introduced as to interest the common reader. This we mention to obviate an idea, which might naturally arise from the doctor's known department of study, that this is a botanical tour, calculated solely for the lovers of that branch of natural history.

But we hasten to present our readers with some extracts from this entertaining work, that they may judge for themselves of its manner and merit. The fourth chapter of the first volume relates to the Hague, and opens thus:

' July 17. The canal which leads from Leyden to the Hague is pleasant; the Hague itself is celebrated as the most magnificent village, it being esteemed but a village, in Europe. Streets of very large dimensions, with spacious canals planted with fine trees, added

to a situation rather more elevated, and a better air than that of other Dutch towns, make this really a desirable abode. The eye long accustomed to watery flatness, and Dutch regularity, cannot but be peculiarly sensible to the charms of a fine, natural, and extensive wood, about a mile from the town, adjoining to which stands the country-seat of the prince of Orange. The gardens of this palace are a curiosity in their way. The projector of them having doubtless heard the general disapprobation of Dutch gardening, and how very odious strait walks and rows of trees are universally reckoned by all who esteem themselves critics or persons of taste, was resolved at least to avoid that fault; so that every walk in the prince's garden is twisted into a semicircle, every grass-plat cut into a crescent, and every hedge thrusts itself where it is least desired. In vain does the right-on traveller wish to saunter leisurely and insensibly along, to attain any point of view, or other object, that promises him pleasure. He soon finds the most specious path is not to be trusted; for, instead of leading him where it promised, an unexpected turning may bring him near the spot from whence he set out. Whether the contriver of this garden was an English politician, and thought it wholesome to accustom his princely employer to a little twisting and turning, I will not determine.

About three miles from the Hague, on the sea-shore, stands the little town of Scheveling, the road to which is along a noble avenue of trees. The sandy ground on each side this avenue is overrun with birch thickets, and abounds with the true *arundo epigejes* of Linnæus (that is *calamagrostis* of all English writers), *aira canescens*, *hippophae rhamnoides*, a singular dwarf variety of *ligustrum vulgare* (privet), and a number of heath plants, mixed with others usually found in marshes. The fluctuating moisture of the soil may perhaps account for this. I certainly never before saw a small spot whose Flora would in print appear so paradoxical. Among the rarer species were, *convallaria multiflora* and *polygonatum*, with *gentiana cruciata*, the first plant I have met with abroad not a native of Britain.

In Scheveling church is a monument very similar to that of Boerhaave at Leyden; the inscription on it only

OSSA

Cornelii ab Heemschkerck.

The principal church at the Hague is entirely lined with black escutcheons, than which nothing can be more infernally hideous. It contains a monument of some landgrave or other, who should seem by his epitaph to have been at least as great a personage as any of the Roman emperors at the height of their glory.

The palace has nothing very remarkable. In one of the apartments are portraits of all the princes of Orange from William I. Each wears a glaring orange-coloured sash; a circumstance as unfortunate



fortunate for the painter as the scarlet robes in Mr. Copley's picture of the death of lord Chatham.

'The prince's Museum, one of the principal curiosities at the Hague, is very rich, and most admirably kept. Englishmen are politely told, that this is inferior to the British Museum only. I do not see how the two can be accurately compared, as each excels in a different way. This at the Hague is peculiarly rich in toys and other things from the East Indies. The insects and shells are very good. The birds uncommonly choice, though not very numerous. Our conductor was a gentleman whose civility could not be exceeded, but we were obliged to see the servant at the door.

'Mr. Lyonet, the celebrated naturalist, was then living at the Hague, and I should be ungrateful not to commemorate his politeness in shewing me at leisure his very capital collections of shells and pictures. The former, although not systematically arranged, appeared one of the finest collections I had ever seen, containing many unique shells, as well as all those that usually sell at the dearest rate. Among others, the very specimen of *trochus solaris*, from which Rumphius' figure was drawn; and especially that famous unique *conus cedo nulli*, figured in Seba's Museum, vol. 3. t. 48. f. 8. the despair of all other collectors. This shell is not granulated, as would appear from Seba's figure, but quite smooth. The shades of the marking make it seem granulated.

'Among the pictures I was struck with a Joseph, by Rembrandt, not represented, as usual, in his encounter with Potiphar's wife, but more peaceably employed in his study; so that it might do as well for the portrait of any other good studious lad as for Joseph: but the face is that of

“ ——— no vulgar boy.”

'Mr. Lyonet shewed me also the manuscript of an intended miscellaneous work of his own on insects, entirely physiological, and accompanied with exquisite drawings; and another on the *phalæna coffus* (goat moth), in its perfect state, intended as a sequel to his former elaborate and unrivalled treatise on the caterpillar of that fly. He even consulted with a bookseller in my presence about the publication of these works; but I have not yet heard of their appearance. Possibly his death some months afterwards might put a stop to them. He did not pretend to have discovered the use of the antennæ of insects, but rather supposed them the organ of some sense unknown to us.

'This ingenious philosopher was, at the time I saw him, a venerable grey-headed man, seventy-eight years of age, full of expression, and very talkative; in his conversation continually expressing his admiration of the works of nature, and recurring to their divine author. He spoke of Buffon as a quack in science, whose factitious reputation would certainly soon fall to the ground. Mr. Ly-

onet, not being at all a systematic naturalist, seemed to know little or nothing of Linnæus, nor had he any of his works. He complained of the number of new names and terms that author has introduced; but this he appeared to have taken from report. Of all the foolish objections to Linnæus, of which it has been my fortune to hear a great many, this surely is one of the most absurd: he has introduced new names only because he has described new objects; as to old names, every intelligent naturalist well knows Linnæus has been rather too cautious of changing them. It would, perhaps, have been better could he early have foreseen his extensive influence, and have reformed many things which, from a deference to the opinion of others, he suffered to remain.—But, to return to Mr. Lyonet.

‘I found him employed in writing an Art of Poetry (*“risum tenentus”*) in Dutch, from the commendable design of improving the poetry of his own country; for he was a native of Holland, not as generally believed of France, nor has he ever been in that country.’

The following general remarks deserve attention:

‘From so transient a visit as mine, to a country so well known as Holland, no new observations are to be expected. Its political state at this time was such as made it an unpleasant abode for a stranger, especially an Englishman. Disturbances were every day expected at the Hague, and a party of gentlemen in the prince’s interest paraded about the streets of Leyden every night. The bulk of the people, “acrimonious and surly republicans” (to use the mighty Johnson’s surly phrase), shewed their patriotism by an inveterate antipathy to the very name and colour of orange. No wonder that such patriotism was easily awed into submission, and that in a few weeks afterwards every public place glowed with orange cockades. Yet, in the last century, these Dutchmen were warlike and free, at the same time that they knew how to value princes deserving of their love. In this people, not “chill penury,” but, on the contrary, increasing wealth seems to have “repressed the noble rage” of the soul. A thirst for gain is certainly the prominent feature of their character. Woe to the stranger who employs a Hollander without making a previous bargain, or who should hope, in case of an overcharge, to find any thing like honour, shame, or compassion to work on by remonstrances; nor must the slightest act of common charity be expected without a reward. The custom of paying other people’s servants seems to exist in its full extent in Holland. In coming away from an evening party I have seen a footman at the door with both hands so filled with florins, he was quite at a loss how to dispose of what were pouring in upon him. It ought, however, to be mentioned, in justice to Holland, that I did not observe there the far more shabby custom of *card-money*, which still disgraces my own country; a custom so totally repugnant to all ideas of hospitality, and all the feelings of a gentleman, that nothing but a habit



habit of gaming could debase our national manners low enough to tolerate it.

'Whether or not cleanliness be positively a virtue I believe moralists are scarcely agreed, for they have not all travelled through Holland to France. No traveller will find a dirty bed in the worst Dutch inn; nor, except the smell of tobacco, which impregnates all the rooms and furniture, and the spitting-pots placed on the tea-table, and often much *too* like the cream-pot in shape, will he meet with any thing inconsistent with perfect cleanliness. Some utensils are of such resplendent brightness and purity, that it shocks a person of any feeling to make use of them for the purposes for which they are designed.'

From Rotterdam our ingenious traveller proceeds to Antwerp; and the bigotry of the Netherlands, almost equal to that of Spain, attracts, as was to have been supposed, the first attention of the free-spirited observer.

'*July 23.* Being Sunday, I heard high mass in perfection, for the first time, in the noble cathedral of this town, with curiosity not unmixed with awe. The pageantry of the service, the sweet and solemn music, the prostrate multitude, all naturally impressed a solitary and unprotected stranger, of a different persuasion, with unusual sensations, partly, perhaps, justified by reason, partly originating in that bigotry, from which I fear the best of us are not always free. Antwerp is said to be a place of great devotion and of great gallantry, feelings well known not to be incompatible. Surely the inhabitants have need of every sort of dissipation to make existence tolerable in so gloomy and lifeless a town. One would think the plague had swept away half of them, and that the rest were deprecating the vengeance of heaven by a solemn fast. Every thing here is gloomy and mysterious. Those countenances which nature formed for "wreathed smiles," the genuine expression of an uncorrupted and ingenuous mind, are here the seat of hypocritical and wanton leers; and the natural irresistible charms of youth and beauty, are effaced by the traces of art and intrigue.

'The Schelde is a fine river, about as broad as the Thames at Chelsea: but the Dutch, having possession of its mouth, have ruined the trade of Antwerp; and this proud city, once so flourishing, now stands a silent monument of the melancholy influence of tyranny and superstition. While its despicable inhabitants are sunk in idleness and sloth, with their concomitant vices, and scarcely capable of any higher duty than kneeling to their Madonas at the corner of every street; the triumphant and industrious Hollanders, happy at home, and respected abroad, have long ago seen those who wished to bind them in chains humbled at their feet, and those very chains themselves by this time despised and trampled on by the greater part of mankind.'

The paintings of Rubens are afterwards dwelt on with just aste; nor do those of Matsys escape deserved attention.

‘ Besides the pictures in churches, Antwerp has some good private collections. In that of Mr. Van Lancker, in the Place de Mer, I saw a most capital picture of an army plundering a country, by Wouvermans, and a view near Sheveling by the same hand; a fine landscape by Both; several pieces of Rubens and Rembrandt, &c.—Messrs. Pilaer, and Beeckmans, dealers in pictures, shewed me Rembrandt’s mother, by himself, not unlike that formerly at Houghton; and a young man, very well painted, by the same hand. The former they valued at three hundred pounds, the latter at eighty. An artist, kept in their house, paints flowers very admirably on glass, in a singular method. The colours in oil are laid on the back of the glass, so that the lights must be done first; just the reverse of ordinary painting. But I fear my readers will be glad to hear no more of painting for the present, so shall only beg leave, which perhaps had better have been done long ago, to refer them to Mr. Ireland’s Tour through the Low Countries, for full information on these points.

‘ On one of the bridges at Antwerp is a crucifix as large as life, with the following inscription:

*“ Effigiem Christi dum transis pronus honora;  
Non tamen effigiem, sed quem designat adora.”*

‘ That is—Honour the image of Christ as you pass along, but reserve your devotions for Christ himself.

‘ This is very sensible; but who can help remarking that the inscription, being in Latin, is addressed to those only who do not want such advice, and not to the vulgar, who are the most in danger of falling into idolatry?’

Brussels chiefly attracts notice from its gaiety and dissipation, resembling those of a court, or rather of a watering-place, being then full of idle strangers, who now, it may be supposed, have fled from the horrors of war. But we shall follow our author to France, and say, ‘ how d’ye do?’ at Versailles.

‘ Aug. 6. Sunday being the best day in the week for seeing Versailles, Mr. Broussonet accompanied me thither. The road was crowded with all kinds of carriages, and those carriages with Chevaliers de St. Louis. We saw the royal family go to chapel, with young maids of honour painted of a rose-colour, and old ones crimson. We saw the crowd adoring their grand monarch, little thinking how soon that adoration would cease. The king’s countenance seemed agreeable and benignant, by no means vacant; his ears, which his hair never covered, were remarkably large and ugly, and he walked ill. He had some very fine diamonds in his hat. The queen



queen received company in her chamber, not having been out of it since her lying-in. The king's brothers had nothing striking about them.

'Versailles must undoubtedly be allowed the praise of magnificence, if not of elegance or classical taste. The great terrace is superb, and the view from it as fine as art could make a dreary barren waste. The sandy walks of the gardens, between miserably cut hedges, are crowded with indifferent statues, but destitute of verdure or any natural charms. The water-works surprise by their magnificence and absurdity, and tire with their noise and frequency; yet, when they are not playing, Versailles is the most melancholy spot upon earth. The large lake is fine on account of its size, though unpleasantly formal. Near it are some tolerably natural woods, but they have nothing picturesque or peculiarly interesting.'

From the palace let us pass to the tombs of kings; a transition worthy of Hervey.

'The little town of St. Denis and its abbey are about four miles from the capital, on the English road. A fine avenue of trees leads to them, near which are several handsome crosses to mark the places where Philip III. son and successor of St. Louis, occasionally rested, when he carried his father's bones to be interred at St. Denis. These crosses very much resemble those at Waltham and Northampton, erected about the same time by our Edward I.

'The abbey church is very handsome; its windows richly painted. The finest monuments are those of Louis XII. Francis I. and Henry II. under which last are buried all his celebrated, but worthless offspring, in whom the race of Valois so unpropitiously concluded. Catharine of Medicis, likewise buried here, intended to have built, adjoining to the church, a circular chapel, after a design of the most consummate elegance, in the centre of which this tomb was to have been placed. The design of the whole, as well as of the other two monuments, may be seen in Felibien's History of the abbey. Many precious marbles, collected for this edifice, remaining unemployed, Louis XIII. granted them to his mother Mary of Medicis, to adorn her palace of the Luxembourg. In vain did the monks remonstrate against this violation of all human and divine right; they were silenced by a letter de cachet. The figures on these three monuments are very finely executed, but the design of some of them is very strange. They represent the kings and queens in marble, as large as life, lying dead; their limbs and features in ghastly disorder; their bodies as if having been opened for extracting the bowels, and then sewn up; there is scarcely any drapery about them. The bas-reliefs on the tomb of Francis I. are exquisite, representing battles. It were too invidious to have looked for that of Pavia.

'The figures on the older tombs are chiefly of alabaster or white marble,

marble, robed in the usual formal style; certainly much more decent, if not so picturesque as those I have just described.

The celebrated gardens of M. de Girardin are well described; and Dr. Smith evinces himself an enthusiast in favour of Rousseau, probably from his being a 'kindred spirit,' and fond of botany. We respect Rousseau's genius and sensibility; but uneducated as he was, and his mind untinged with just literature, with fixt principles of morality, and discriminate stamina of truth, his genius was too wild and irregular, his sensibility partook too much of disease. His writings resemble those Russian palaces of ice, which reflect a thousand splendid hues, but vanish beneath the summer sun of truth and religion. His views of society were theoretic and visionary; and have only contributed to anarchy in the country where they are most admired.

Rousseau's widow Dr. Smith found to be of a superior character to that commonly received of her. Small stature, countenance sensible and striking, manners of a gentlewoman, polite and easy. The character of Julia, after marriage, was drawn from that of madame Boy-de-Tour, of Lyons: the manuscript of the confessions was castrated in some parts by M. de Girardin. In his apology for Rousseau, Dr. Smith warmly reprobates Mr. Burke's eulogium on the French Messalina, as he terms her, we hope from authentic evidence gathered on the spot. Reflections are sometimes introduced on events which have happened since the years of the Travels; but we wonder when we find the doctor, p. 129, mentioning the cause of straw being put into the murdered Bertier's mouth, as first disclosed in his work, while most of the common accounts of the French revolution present the same, and particularly the *Tableaux de la Revolution*, and the *New Annual Register*, of each of which we long since gave a review.

But we must follow our author on his journey to Italy.

'Nov. 29. The morning was fine, and we departed very early, repassing about day-break the *Pont du Gard*, which, by the uncertain light of the misty dawn, appeared with uncommon majesty. The first rays of the morning illuminated its summit, while its massy base, with the rocks and woods on either side, were still half-veiled in darkness. The wind was hushed, and the bubbling stream of the valley below alone disturbed the general repose.

'At a little distance we quitted our former road, and turned towards Avignon. Near a small inn by the way, are some high peaked rocks, which afforded us a few good lichens, as my *exanthematicus* and *tumidulus*, *Transf. of Linn. Society*, vol. i. as well as the *immersus* of Weber, and some others. This *lichen immersus* is a very wonderful production. It consists of a hard white crust, greenish when



when cut or scraped, bearing many small black shields, each of which is immersed in a deep cavity of its own form, apparently hollowed, not only out of the crust, but even out of the stone itself. That any effect of vegetation should produce such hollows is inconceivable, yet that appears to be the case. Some parts of the rock may be found strongly marked with these impressions, after the plant which occasioned them is totally decayed, and the shields fallen out. This phenomenon is well worthy the attention of those who do not affect to despise any thing that has engaged the wisdom of the eternal mind. The plant is found in most countries, and very plentifully in Derbyshire, on calcareous rocks. Some other minute lichens, as *exanthematicus* above mentioned, seem to possess a degree of the same power of excavating the stone on which they grow.'

From the account of sir John Hawkwood, vol. I. p. 302, 3, it appears that the doctor has not seen the late biography of him, published in the Bibliotheca Topographica Britannica. We pass numerous pages abounding with pleasing materials, to attend our traveller to Rome, and St. Peter's.

'It was impossible to defer visiting St. Peter's any longer than the first day after our arrival at Rome. The effect of the colonade before it was different from what we expected. All prints make it appear too long, and the fountains too small. The best view I have ever seen of this church, is in a picture at the Villa Borghese.

'The whole building is of a kind of stalactitical stone, called *Pietra di Tivoli*, because the principal quarries of it are at that place. It is very hard, but of an extremely porous unequal texture, so as not to look well when seen too near; not unlike the stone used for building at Matlock, but less porous, and at a small distance looks like new Portland stone. Such is the appearance of St. Peter's. One would think it had scarcely been finished a twelvemonth. The pediment, as has been often observed, is too small, and the whole west front far inferior in majesty to that of our St. Paul's, except the colonade; and I am not sure whether that, however magnificent as a part, does not lessen the effect of the church itself. Nothing can be finer than the two fountains perpetually playing; their vast volume of waters, thrown into various forms by the wind, is one of the noblest objects imaginable. Rome is the only place to see really fine fountains: how different from the impertinent squirts of Versailles! We found by our valet, that the old story of queen Christina's supposing these Roman fountains to be made to play on purpose to amuse her, is now transferred to the present queen of Naples. This is the common fate of such anecdotes.

'But although St. Paul's may very well bear a comparison with St. Peter's as to its outside, the superiority of the latter within is decided indeed! Less, perhaps, with respect to architecture than cleanliness, lightfomeness, and, above all, richness of decoration. The vestibule too is totally wanting in St. Paul's.

On

‘ On entering the church, we were sensible of the effect so generally mentioned, its not appearing so large as we expected; but this idea wore away every time afterwards. At the first visit we were too much distracted by the variety of objects, to attend to any thing properly. We therefore took a cursory view of the whole, and often returned afterwards with new pleasure to the same magnificent scene. As it is of no consequence to the reader in what order we saw things, I shall collect together, under one view, a few of our remarks made at different times, avoiding as much as possible saying what others have said, or at least avoiding saying it in the same manner.

‘ The great pilasters of the nave are only coloured to imitate blue and white marble, although the rest of the building and decorations are almost all of different kinds of marble. How easily might St. Paul's be painted in the same manner! or if only white-washed, what an advantage would it be to its appearance!

‘ The superb canopy of bronze over the high altar, and the hundred silver lamps continually burning before it, are described in every book. The glorious dome above, constructed with a lightness and magnificence equally surprising and pleasing to the beholder, has been as often described: but words cannot do it justice, nor would I have any one hope to get an adequate idea of it by contemplating the gloomy cupola of St. Paul's.

‘ The aisles are occupied by a number of altars, the altar-pieces of which are accurate copies, in mosaic, of the most celebrated pictures in Rome, which by this means are immortalized; for nothing but the entire downfall of the building can ever do these mosaics the least injury, while the originals are daily approaching to decay.

‘ The best in the church is perhaps that of St. Petronilla, after the picture of Guercino, preserved in the palace of Monte Cavallo, esteemed one of the four first pictures in Rome; for the only three allowed to be comparable to it are, the Transfiguration of Raphael, the St. Jerome of Domenichino, and the Descent from the Cross of Daniel de Volterra, or rather Michael Angelo. So connoisseurs have decided, and it becomes us humbly to assent. I only beg leave not to confine my admiration entirely within such narrow limits. To say the truth, I have contemplated many pictures with more pleasure than the Transfiguration of Raphael. The want of keeping, in making the hill so low, is a glaring absurdity; and with respect to our Saviour, with Moses and Elias hanging in the air, three figures of elder pith suspended by threads, and electrified so as to repel each other, would have nearly the same attitudes.

‘ The mosaics of the crucifixion of St. Sebastian, and the death of St. Jerome, after Domenichino, St. Basil saying mass, after Sableyras, with some others, are excellent, and inferior to the pictures



tures from which they are taken in some minutiae of drawing only, as the abbé Richard observes.

'The sculptures of this magnificent church are scarcely less worthy our attention. The most striking of all is the bas-relief of Attila prevented from approaching Rome by the apparitions of St. Peter and St. Paul in the air. It consists of a number of figures as large as life, by Algardi, of whom I shall have more to say in speaking of Bologna. This sculpture is placed over the altar of St. Leo, in whose pontificate the event it represents was said to have happened. For though the story is allowed by catholic writers to be a fable, it was too good a story to be lost. The holy fathers have therefore permitted it to be perpetuated, even in the sanctuary of pretended truth. The more enlightened spectator may take it as an allegory, while the multitude, if they please, may believe it as gospel. If an error, it is one on the right side.'

But we must here close our extracts from this interesting work for the present; and resume the two remaining volumes in some future number.

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*On the Properties of Matter, the Principles of Chemistry, and the Nature and Construction of Aëriform Fluids, or Gases. In which the Absurdities of the Theories hitherto advanced, and generally received, respecting those Subjects, are fully exposed; and such an Explanation of them given, as Reason, naturally, points out; and every Observation, fully, confirms. By E. Peart, M. D. 8vo. 2s. 6d. Beards. Miller. 1792.*

WE have often attended on Dr. Peart in his doubts, difficulties, and new suggestions. When we have paid the tribute to his ingenuity, we have seldom been able to add, that, we were convinced by his arguments. He seems to fail in clearly seeing the whole force of an explanation, and his doubts often arise from a slight misconception of some part, which renders the whole obscure. On some other points, he is necessarily involved in difficulties, from the obscurity of the subject, and he objects to an explanation, because it does not go the full length of the question—a length, which the narrowness of human views can seldom entirely penetrate. With the assistance of this account, we shall very briefly give the substance of the present work, and leave the whole to the decision of philosophers.

The first section respects, 'the erroneous opinions and false reasoning with respect to matter, its properties and modes of existence, particularly when in an aeriform state, with an attempt to rectify them by adhering to reason and experience.' The principal objects of Dr. Peart's attention are, the doctrines  
 † of

of the immaterialists, and the modern ideas, which come very nearly to the same point, viz. the substitution of spheres of repulsion. We contend for neither; but, on the latter subject, Dr. Peart should have shown, that bodies, apparently in contact, are really so. If resistance is ever found to take place, independent of contact, these must be a sphere of repulsion, or a body must act where it is not. A sphere of attraction, within one of repulsion, is not so absurd as he supposes, nor inconsistent with common phenomena. Another opinion, which he combats, is the modern chymical system of the gases, depending on the union of the caloric. This, however, must be rested on, as a fact: it is, in this view, well established; nor is the explanation so absurd, as Dr. Peart endeavours to prove.

The second section contains a summary view of the elementary principles of bodies. Matter he divides into two kinds, the fixed and the active—in other words, solids, and the magnetic, the electric or similar effluvia: the latter are divided into two genera, æther, and phlogiston.

‘ Those properties are of two general kinds. One portion of these original material particles, have simply, the property of attracting the other particles of matter, in all points and directions, and these I distinguish by the name of fixed particles of matter. The other particles of matter, have the property of being excited by contact with the fixed particles of matter, to attract other particles similar to themselves, in one direction only, so as to form themselves into right lines, composed of particles, singly arranged, in contact: consequently, as the fixed particles attract these in all points and directions, these will arrange themselves around the fixed matter, as their centre, and form an atmosphere of radii, spherically surrounding the fixed centre; which radial lines of particles, diverge as they recede from the centre. These I have called active particles of matter.

‘ These active particles are of two kinds; when either kind is excited by contact with fixed matter, it attracts particles of the same kind into atmospheric arrangement; and two atmospheres of the same kind, surrounding two fixed centres, have no attraction for each other, but resist every attempt to bring them into the same place: but if an atmosphere of one kind be brought in contact with an atmosphere of the other kind, they will attract each other, so as to draw their respective fixed centres into contact. To one kind of these active particles I give the name of æther, and the other I distinguish by that of phlogiston.

‘ The fixed particles are drawn together by these active particles, so as to form bodies more or less solid and bulky, according to the proportion of each, which enters into their composition: while the active particles themselves, by contact with those fixed particles,



arrange themselves in an atmospheric rectilinear form around them; in which state they produce all the appearances of attraction, and repulsion, and all the various mutations and operations of nature, which present themselves to the philosophic mind; or, by combining together, in the states of light and fire, they give beauty, life and activity to the whole.'

Such are our author's principles, in other words, his data: they are truly gratuitous, except so far as we know that solid particles must exist, and that effects are produced by causes in which we can perceive nothing material. He goes on, however, resting on these data, to consider the different combinations of the fixed and active principles, which form the most active bodies, particularly alkalis and acids; secondly, chemical affinities, which are, in his opinion, attractions taking place, between this combination of fixed and active principles; thirdly, the degree of solidity, which he thinks depends on the attraction of the second active principles, when united with the fixed, while the specific gravity depends on the latter wholly. So far as this system is reasonable or probable, it is not materially different from the common, substituting spheres of attraction and repulsion to the combination of fixed and active principles.

Before mentioning the active particles particularly, Dr. Peart treats of fire, the effect of the union of the æther and phlogiston without any fixed principles, as well as of water, which he considers as the fixed state of the two airs, and with the French and the generality of English chemists, to be a compound of these.

In the consideration of the theory of gases, our author considers air as composed of a fixed principle as a center, and many surrounding particles of an active principle. The principle of acidity has, he thinks, the greatest affinity to æther, that of alkalinity to phlogiston, but, in the explanation of the reason of their assuming the gaseous form, he retains all the difficulties which attended the system of their depending on the caloric. From the two contending principles of acidity and alkalinity, arise the respective combinations of the two most simple aerial fluids, the pure, and the inflammable air.

'Inflammable air is, therefore, the most perfect of the phlogistic aeriform fluids with bases of alkali, and pure air of the ætherial fluids with bases of the acid principle. If these two be mixed together, in a proper proportion, they will have little sensible action upon each other, because each atmosphere is so fully and widely extended around its respective basis, as to be scarcely excited, and nearly inactive; but, if they be still more extended by fire, they will then actually separate from their former arrangement, and, acquiring activity

vity by ignition, will themselves combine and form fire, and, communicating their activity to the rest, the whole of the phlogistic and ætherial atmospheres will rush together; their respective bases, by that means, will be brought into contact and form a neutral compound,—water;—and, the phlogistic and ætherial atmospheres, thus violently acquiring their liberty, will combine and escape in the form of flame, in which is fire and light.'

From the specimens we have thus given, it will be obvious, that, by this new system, we have scarcely advanced beyond the former: we have the same in effect and almost in form, with the addition only of what is, at best, hypothetical, most probably erroneous. We need not add, that to raise a system on the old obsolete doctrines of Stahle, a doctrine now forsaken, probably, by every English chemist, is, at best, an adventurous, we think a dangerous attempt. Dr. Peart, however, means to pursue the subject in examining the gaseous fluids, arising from different combinations with these simple original airs. Yet we think his attention and ingenuity might be better employed. He is building a system which a breath may destroy: he is pursuing an ignis fatuus, and exhausting talents, by which he may become useful in other applications, that may render him equally respectable and valuable.

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*Poems, Lyric and Pastoral. By Edward Williams. 2 Vols. 12mo. 10s. sewed. Johnson. 1794.*

**I**F it be a natural consequence, as experience has sufficiently proved that it is, of having been gratified by the works of an author, that our curiosity is excited to know something of the man; it will equally follow, that when the man is found to have something extraordinary about him, curiosity will make us wish to become acquainted with his works. We are here presented with the poems of a genuine Welsh bard, an original genius, who derives his poetical descent from Talieffin, and his inspiration from nature, for his situation in life is no higher than that of a working stone-mason. The account he gives of the earliest impressions made upon his mind, is as follows:

‘ I was so very unhealthy whilst a child (and I have continued so), that it was thought useless to put me to school, where my three brothers were kept for many years. I learned the alphabet before I can well remember, by seeing my father inscribe grave-stones. My mother, whose maiden name was Matthews, was the daughter of a gentleman who had wasted a pretty fortune; she had been well educated; she taught me to read in a volume of songs, intitled *The Vocal Miscellany*; for, I could not be prevailed upon to be taught from any other book. My mother sang agreeably, and I understood that



that she learned her songs from this book, which made me so very desirous of learning it. This I did in a short time, and hence, I doubt not, my original turn for poetry. There is no truth in that old adage, *poeta nascitur, non fit*; for, I will venture to say, that a poetical and every other genius is *made* by some accident in early life, making an indelible impression on the tender mind of infancy.

I could buy no books: there was not at this time a single book-seller except itinerants, that sold Welsh books, in all Wales. The whole of my (or rather my mother's) little library, consisted of the Bible, some of Pope's works, Lintott's Miscellany, Steele's Miscellany, Randolph's Poems, Milton's poetical works, a few volumes of the Spectator, Tatler, and Guardian, The Whole Duty of Man, Browne's Religio Medici, and Golding's Translation of Ovid's Metamorphoses, in the black letter, which I soon was able to read; and, with these, two or three books of arithmetic, which my mother procured for me; and it was she that taught me to write, and the first five or six rules of arithmetic, with something of music.

My first attempts in poetry were in Welsh, that being the country *vernaculum*, though English was the language of my father's house. In 1770, my best of mothers died; I was then, though twenty-three years of age, as ignorant of the world almost as a newborn child; this I gradually found by woeful experience. I had worked at my father's trade since I was nine years of age; but I never, from a child, associated with those of my age, never learned their diversions. I returned every night to my mother's fire-side, where I talked or read with her; if ever I walked out, it was by myself in unfrequented places, woods, the sea-shore, &c. for I was very pensive, melancholy, and very stupid, as all but my mother thought; when a cheerful fit occurred, it was wild extravagance generally.

Those who have read Beatie's Minstrel, will be struck with the similarity between young Edwin and our rustic poet.—After his mother's death, Mr. Williams tells us, that 'not being able to bear home where she was never more to be seen,' he rambled about for some years, working at his trade in London and other places. Returning into Wales he married, and for some time laid aside his favourite study. But by degrees, the notice of friends encouraged him to print his poems by subscription, in which we sincerely rejoice he has met with so much encouragement.

From this account of his scanty advantages, our readers are probably prepared to give his productions the qualified eulogium, which is so often the utmost that belongs to a self-taught genius.—'They are really very extraordinary, considering!'—But we can assure them, that if they are true lovers of poetry, they will find much of real, as well as relative excellence.

C. R. N. ARR. (XI.) July, 1794.

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A flowing and easy melody in a variety of measures; images and manners truly pastoral; enlarged ideas and glowing sentiments of liberty, civil and religious.—He is tinged with an honest enthusiasm for his country and his country's productions, for which no one who has himself felt the *amor patriæ*, will think the worse of him.—We do not mean, however, to bestow indiscriminate praise upon all the contents of these two volumes. Many of them contain little more than those general praises of the country and a pastoral life, and those vague censures of the folly and wickedness of towns, which poets are apt to indulge themselves in, and which, when they expect notice or encouragement for their labours, they bring, not to the cottage which they celebrate, but to the city which they decry. Some of the poems are translated from the author's own Welsh, for he writes in both languages, and a few from the ancient Welsh bards. We particularly noticed a very elegant one from a Welsh bard who flourished, as we are told, about the year 1350. It describes the journey of a female pilgrim from the isle of Anglesea to St. David's in Pembrokeshire.

' What hast thou done, thrice lovely maid?  
What crimes can to thy charge be laid?  
Didst thou contemn the suppliant poor,  
Drive helpless orphans from thy door,  
Undutious to thy parents prove,  
Or yield thy charms to lawless love?

No, Morvid, no; thy gentle breast  
Was form'd to pity the distress'd;  
Has ne'er one thought, one feeling known;  
That virtue could not call her own;  
Nor hast thou caus'd a parent's pain  
Till quitting now thy native plain.

Yet, lovely nymph, thy way pursue,  
And keep repentance full in view;  
Yield not thy tongue to cold restraint,  
But lay thy soul before the saint;  
Oh! tell him that thy lover dies;  
On death's cold bed unpitied lies;  
Murder'd by thee, relentless maid,  
And to th' untimely grave convey'd.'

He goes on to describe, in a picturesque manner, the streams and torrents she has to cross in her journey.

' O! could I guard thy lovely form  
Safe through yon desert of the storm,  
Where fiercely rage encount'ring gales,  
And whirlwinds rend th' affrighted vales;



Sons of the tempest, cease to blow,  
 Sleep in your cavern'd glens below;  
 Ye streams that, with terrific sound,  
 Pour from your thousand hills around;  
 Cease with rude clamours to dismay  
 A gentle pilgrim on her way.

Peace! rude Traeth Mawr; no longer urge  
 O'er thy wild strand the sweeping furge;  
 'Tis Morvid on thy beach appears,  
 She dreads thy wrath—she owns her fears;  
 O! let the meek repentant maid  
 Securely through thy windings wade.'

Among those of Mr. Williams, we would point out *The Holiday Prize*, a pastoral, in which the gay and the domestic temper are contrasted with equal novelty of thought and neatness of execution. *On the Approach of Winter*, written with much feeling of the plaintive kind; and, more particularly, two Odes, which for sublimity of conception and loftiness of sentiment, may bear a comparison with some of the most esteemed in the language. They were recited, according to the custom of the ancient bards, on Primrose Hill, where they have a stated meeting on the equinoxes and solstices. The one is entitled, *On the Mythology of the ancient British Bards*. It seems their leading doctrine, derived from the Druids, is the metempsychosis, which they have interwoven with their Christianity. They believe that all animated beings originate in the lowest point of existence, whence they rise higher and higher to the greatest possible point of happiness and perfection. That if a man leaves this world without having acquired virtues which fit him for a higher state, he is sent down again into the inferior classes of existence, when in process of time he rises again. That, however, after passing through the state of man, he is not liable to fall from happiness, but that good spirits, who have been men, often voluntarily return to the earth to instruct mankind, and that the most distinguished bards, the Jewish prophets, and Jesus Christ himself, have been of this number.—That after passing the state of humanity, a being recovers the recollection of every former state.—In the Ode we mention, the bard recites his transmigrations into different states. We should quote from it, if we did not give the other entire.

‘ ODE ON CONVERTING A SWORD INTO A PRUNING  
 HOOK.

‘ Recited on Primrose Hill, at a Meeting of ANCIENT BRITISH  
 BARDS, Residents in London, Sep. 22, 1793, being the Day  
 N 2 whereon

whereon the Autumnal Equinox occurred, and one of the four grand solemn Bardic Days.'

' Gwir, yn erbyn y Byd.

Motto of the Ancient Bards of Britain.

' In English—Truth, against all the World !

' And they shall beat their swords into plough-shares, and their spears into pruning-hooks ; nation shall not lift up sword against nation ; neither shall they learn war any more.' *Isaiah, chap. ii. ver. 4.*

' 1. Fell weapon, that in ruthless hand  
Of warrior fierce, of despot king,  
Hast long career'd o'er ev'ry land,  
Hast heard th' embattled clangor's ring ;  
Wrench'd from the grasp of *lawless pride* ;  
With reeking gore no longer dy'd,  
I bear thee now to rural shades,  
Where nought of hell-born war invades ;  
Where plum'd Ambition feels her little soul ;  
And hiding from the face of day  
That dawns from heaven, and drives away  
Those fiends that love *eternal night*,  
She, with rude yell, blasphemes the sons of light,  
That bid her deathful arm no more the world controul.

' 2. I saw the *tyrant* on her throne,  
With wrathful eyes and venom'd breath,  
Enjoy the world's unceasing groan,  
And boast, unsham'd, her fields of death ;  
When through the skies her banners wav'd,  
When, *drunk with blood*, her legions rav'd,  
Her *priest* invok'd the *realms above*,  
Dar'd at thy throne, thou God of love,  
Call for the thunders of thy mighty will,  
To storm around the guiltless head,  
To strike a *peaceful brother* dead ;  
Whilst *blasphemies* employ'd his tongue,  
The gorgeous temple with loud echoes rung ;  
I felt my shudd'ring soul with deepest horror chill.

' 3. I saw the *victor's* dreadful day,  
He, through the world, in regal robe,  
Tore to renown his gory way ;  
With carnage *zon'd* th' affrighted globe :  
Whilst from huge towns involv'd in flame  
The *monster* claim'd immortal fame,



What lamentable shrieks arose,  
 In all th' excess of direst woes!  
 Loud was the *syrophiant's* applauding voice:  
 Together throng'd the sceptred band,  
 Hymn'd by the *fiends* of ev'ry land:  
 How mourn'd my soul to hear the tale  
 Of sad humanity's unpity'd wail!  
 And each *imperial dome* with horrid shouts rejoice!

' 4. But hear from heav'n the dread command;  
 It gives to speed that awful hour,  
 When from oppression's trembling hand  
 Must fall th' *insulting rod of pow'r*;  
 Long vers'd in mysteries of war,  
 She scyth'd her huge triumphant car;  
 Her lance with look infuriate hurl'd;  
 Bade fell destruction sweep the world;  
 She wing'd her Churchill's name from pole;  
 Now brought before th' *eternal throne*,  
 Where *truth* prevails, all hearts are *known*,  
 She, self-condemn'd, with horrid call,  
 Bids on her head the rocks and mountains fall,  
 To shield her from the wrath whose venging thunders roll.

' 5. Thou, *strength of kings*, with aching breast,  
 I raise to thee the mournful strain;  
 Thou shalt no more this earth molest,  
 Or quench in blood thy thirst again.  
 Come from rude war's infernal storm,  
 And fill this hand in alter'd form,  
 To *prune the peach, reform the rose*,  
 Where in th' expanding bosom glows  
 With warmest ardours, ev'ry wish benign:  
 Mine is the day so long foretold  
 By heaven's illumin'd bards of old,  
 To feel the rage of discord cease,  
 To join with angels in the songs of peace,  
 That fill my kindred soul with energies divine,

' 6. Dark error's code no more enthral,  
 Its vile infatuations end;  
 Aloud the trump of Reason calls;  
 The nations hear? the worlds attend!  
 Detesting now the craft of kings,  
 Man from his hand the weapon flings;  
 Hides it in whelming deeps afar,  
 And learns no more the skill of war;  
 But lives with Nature on th' uncultiv'd plain:  
 Long has this *earth* a captive mourn'd,  
 But *days of old* are now return'd;

We Pride's rude arm no longer feel;  
 No longer bleed beneath Oppression's heel;  
 For Truth to Love and Peace restores the world again.

' 7. The dawn is up, the lucid morn,  
 I carol in its golden skies;  
 The Muse, on eagle-pinions borne,  
 Through Rapture's realm prophetic flies;  
 The battle's rage is heard no more,  
 Hush'd is the storm on ev'ry shore;  
 See lambs and lions in the mead  
 Together play, together feed,  
 Crop the fresh herbage of perennial Spring:  
 From eyes that bless the glorious day  
 The scalding tears are wip'd away;  
 Raise high the song! 'tis heav'n inspires!  
 In chorus joining with seraphic lyres,  
 We crown the Prince of Peace, he reigns th' Eternal King!"

At the end of the poems is an account of the Welsh bardic triades, a manner of writing which our author warmly defends. It has a striking resemblance to the manner of Ecclesiasticus and the Proverbs, and is certainly not ill calculated for aphorisms, especially if they are capable of any point; but it must be very tiresome in any long composition. A few of those quoted are,

The three primary requisites of poetical genius; an eye that can see nature, a heart that can feel nature, and a resolution that dares follow nature.

The three utilities of poetry; the praise of virtue and goodness, the memory of things remarkable, and to invigorate the affections.

There are three sorts of men; the man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good.

The three primary privileges of the bards are, maintenance wherever they go, that no naked weapon be borne in their presence, and their testimony be preferred to that of all others.

As we have expressed our warm approbation of the high tones of liberty, and enlarged sentiments of philanthropy, which are to be met with in these Poems, we hope the author will allow us to wish that he would retrench from any future edition, those strokes of petulant sarcasm which greatly blemish the general tenor of his productions. He does not possess any talent for humour. Neither does it well become a writer, on his first appearance before the public, to speak contemptuously  
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of men, or classes of men, who have long been in possession of its admiration or reverence. We are sorry, likewise, that he indulges in his Preface a strain of querulous complaint, in which his readers cannot sympathize, as he has not stated to them the injuries to which he seems so sensible; nor, if he had, could they probably have judged of them. We fear, indeed, that a wounded sensibility is the tax which genius, rising above its situations and connections in life, is too generally forced to pay.

We remark many words used in an uncommon sense, as *fewelled, careered, wordless, dangerless, leisured*. Where the poetry is bold, as in the ode we have quoted, they have a happy effect.—We observe also a sonnet on sonnet making, said to be in the Welsh manner, which is only an imitation of the famous Spanish Sonnet of Lopez de Vega, which has been imitated so often.

As our Cambrian bard tells us many of his best pieces are yet unpublished, we hope he will be induced, from the reception of these, to give them to the world, and in return we will give him a triad. Respect the public, speak sparingly of thyself, and despise not criticism.

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*Observations on the Nature of Demonstrative Evidence; with an Explanation of certain Difficulties occurring in the Elements of Geometry: and Reflections on Language.* By Thomas Beddoes. 8vo. 3s. 6d. Boards. Johnson. 1793.

**T**HERE is no royal road to geometry, said once a philosopher, and the sentiment has been re-echoed by every teacher of mathematics, when his pupil in despair is ready and willing to throw the elements of the prince of geometers into the fire. Our author is of a very different opinion, and conceives that children might be made to pass over the pons asinorum without difficulty, and that by appealing to the senses, we might give them at once an insight into those truths, which are now not to be acquired without toiling through the perplexities of a tedious demonstration. We are inclined to agree with him in this point, and heartily wish, that he may persuade his brethren of Oxford and Cambridge to make the experiment upon the youth entrusted to their care; for we have seen many a one wasting his hours unprofitably in endeavouring to enter into his tutor's ideas; and being brought into a new world of lines and circles, and being told that there is something very mysterious in the science into which he is to be initiated, he approaches every theorem with awe, and finds himself soon bewildered in a labyrinth, without any friendly clue to guide his forlorn steps.

If it is true, that 'in a train of mathematical reasoning we proceed at every step upon the evidence of the senses, or in different terms, that the mathematical sciences are sciences of experiment and observation, founded solely upon the induction of particular facts, as much so as mechanics, astronomy, optics, or chemistry,' there cannot be a doubt, that the best way of communicating knowledge on these subjects, is to present to the senses every experiment in the same manner as it is mentally performed. That the mathematics are of this nature, the author shews in a variety of instances; and the fourth proposition of the first book of Euclid is so completely to his purpose, that it is sufficient to examine the process of the mind in every step, to be convinced, that the mere experiment of laying the one triangle upon the other in a visible manner, would without difficulty teach the learner the truth required. The same may be said of the fifth proposition, which is difficult only from a beginner not being so well acquainted with the nature of angles as of lines; but if he had been either accustomed frequently to consider them, or if his instructor had dwelt sufficiently upon this point, the experiments on this proposition might be easily made; and the result would fix itself at once upon the mind. Why do we, after having read the six first books of Euclid, find great difficulty in surmounting the eleventh and twelfth? The figures are more complicated; they are on a plane surface, though they ought to represent solids, and we have been less accustomed to consider solids and compare them together: yet, if the solids were represented as such, and we were frequently to examine them, the propositions in these books would be as easily digested as any in the preceding.

The doctrine of ratios, which is supposed to be more mysterious than any part of the mathematics, and on that account the fifth book of Euclid is omitted in the lectures of many tutors in Cambridge, is shewn also to be easily acquired by experiments; and though the author is aware that many will laugh at the idea of teaching it by tapes and strings, the mode seems feasible and proper to shorten the way to knowledge. Whether it is time to throw away our Euclids, and substitute other modes of instruction, we shall not decide, though perfectly convinced that there is great room for improvement in the present system of education; and we cannot but think, that the remarks interspersed on this subject, in various parts of the work before us, deserve the attention of every person employed in communicating instruction to the rising generation. The following extract will give an idea both of the author's style, and too true an account of the difficulties under which we labour in our early years.

• But



But according to the modern practice of education, instead of suffering children to follow the active tendency of their nature, or gently directing it, we forcibly debar them from the exercise of the senses, and condemn them to the horrible drudgery of learning by rote, the conceits of a tribe of sophists and semi-barbarians, to whom it is no reproach not to have entertained just ideas either concerning words or things. Next to actual blind-folding and muffling, to oblige children to learn the terms in which these conceits are couched, is the happiest contrivance imaginable, for keeping their minds unfurnished; by long continuance of sedentary confinement, we hold the perceptive faculties, as much as possible, in a state of perfect inaction; at the same time we employ the organs of speech in pronouncing, and the memory in retaining, none but sounds insignificant; so that from the commencement of a liberal education, one might be led to conclude, that the following is the only sentence, ever written by Mr. Locke, of which his countrymen have attempted an application; "if it were worth while, no doubt a child might be so ordered, as to have but a very few, even of the ordinary ideas, till he were grown up to a man;" and that nothing might be wanting to satisfy us, that our apparent cruelty is *real kindness*, it has been clearly proved, that the principal rules laid down in our grammars are false, and the exceptions groundless! Let the moralist, when he has verified this fact in the writings of Mr. Tooke, and his fellow labourers in the philosophy of language, determine whether it be an act of greater humanity, to preserve the Africans from slavery, or deliver children from *grammar*?

In two Appendixes are some observations on the Dutch etymologists and the new Epea pteroenta of Mr. Horne Tooke. In the former our author rejects with propriety the fictitious improvements made in the Greek etymologies by Hemsterhuis, Lennep, and others of the Dutch school. That so complicated a language should have been founded in a philosophical manner by rude men of the earliest times, or as Valckenaer expresses it, a primis sapientibus illis linguæ conditoribus, is a conjecture scarce worthy of a moment's consideration; and if the etymologists, instead of confining themselves to the Greek and Latin languages, had paid some attention to the nature and structures of those now in use, and the remains of the more ancient languages, they must have discovered sufficient proofs of the futility of their scheme. The structure of the Hebrew language, might in this, and in many other particulars, have afforded them much information; but notwithstanding the importance of this language to the divine, the historian, and, we may add too, the grammarian, the learned have chosen for some ages to beat about the barren rocks of Parnassus rather than ascend to the cedars of Lebanon, or expatiate among the vineyards of Carmel.

Mr,

Mr. Horne Tooke's work is considered by our author as 'one of the most valuable as well as one of the most ingenious productions that ever issued from the press; and, except Mr. Locke's Essay, as that which has most contributed towards the theory of our intellectual faculties.' He is naturally led to inquire into the merits of the writer, and to examine his pretensions to the character of an inventor, and from comparing the time of the first publication of the letter to Dunning, with the first appearance of the Dutch etymologies, as it might be said, in the world, in Villoison's edition of Longus's Pastorals, he cannot conceive, that Mr. Tooke derived his knowledge from the Dutch school. Besides, the air and manner of the diversions of Purley strike him, as we confess they do us, as altogether original. That the truths on which the work is built, are known to every student of the Hebrew, does not diminish the value of Mr. Tooke's labours; for he has introduced the true mode of derivation into the English language, and will thus remove, probably, in a few years, all those difficulties which the pretended science of metaphysics or the affectation of pedantry have introduced into our grammars.

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*The Packet: a Novel. By Miss Gunning. 4 Vols. 12mo. 12s. sewed. Bell. 1794.*

THIS is, if we understand aright, this lady's first appearance as a novel writer; and, with that circumstance in our view, we think she has acquitted herself with credit. The language though not elegant, nor every where free from colloquial inaccuracies, is easy; the tale is pathetic, and the catastrophe strongly interests the feelings. The story is, indeed, told in two diffuse a manner, and mixed up with much alloy, which diminishes its value; but in the more interesting situations we think there is much merit, nor is it a small part of that merit that none but virtuous feelings are called forth throughout the whole work. The tender charities of parent, child, lover, sister, friend, appear in all their purity, and with some strength of expression. With regard to the plot, we should be sorry if we could not keep a secret as well as the lady; we shall, therefore, not spoil the reader's pleasure by analysing the story, or anticipating the contents of the fourth volume. The following extract may give an idea of the author's manner; it well describes the winning attentions of amiable youth, and the petulant fondness of infirm age. The old lady spoken of, is grandmother to the father of Adelaide, and had been lately sheltered in his house from the unkindness of another descendent.

‘ Adelaide,



‘ Adelaide, the ever gracious, ever fascinating Adelaide Montreville ! from her unremitting attentions, and tender assiduities to the health, the comfort, and the amusement of this interesting venerable parent, awakened all of sensibility that was yet alive in the heart of ninety-six ; and, without consulting any part of the family, she formed a resolution, which she thus carried into execution.

‘ Finding herself one day not well enough to leave her chamber, Adelaide had dedicated, as usual, her whole time to the cares of nursing, and the pleasures of entertaining her. The medicine she took was made less unpalatable when administered by the hands of her gentle and affectionate grandchild—If inclined to exert her spirits by an effort of cheerfulness, Adelaide’s memory was ransacked for little bagatelles, to assist the salutary purpose—if disposed for the reception of harmonic sounds, she drew them from her harp or guitar, and joined them to the sweeter harmony of her own sweeter voice. When any of these grew tedious on the ear of age, Adelaide would have recourse to a book, and, having lulled her to a short repose, watched till she awoke again, with more anxiety than Mrs. Johnson would have shewn had the last scene been closing in her presence.’

The resolution mentioned is making a will in favour of Adelaide, soon after which her darling is sent on a tour to France, to the great dissatisfaction of the old lady.

‘ There was but one person who took no pains to smother her discontent ; and it was with the greatest difficulty that the poor old grandmother was prevailed upon to sit down at the same table with people who could use her so cruelly as to send the dear child away, whose absence she felt it would be in vain for her to expect, or wish to survive.—She was pleased with nothing that was done to please her.—looked affronted with every body—answered nobody but in uncivil short monosyllables—what she did say was mumbled out to herself in such phrases as these—Ah, poor me ! dear child !—hard-hearted creatures ! and the like. She would look on the interesting Adelaidetill her dim half-sightless eyes were filled with scalding tears, and, then she would add : how barbarous you all are—if I am ill, who will take care of me now ? I shall take care of you, dear madam, said lady Gertrude. Thank you, returned she ; but if I am very bad, and likely to die, sir Thomas must promise to send for Adelaide back again. I give you my word, to do what you desire, said he. Then I know you will not break it, replied she ; and from that moment was restored to something like good humour.’

After sir Thomas has conducted his daughter to Dover, his reception is thus described :

‘ Sir Thomas asked what sort of temper she was in at present, and if he might venture to shew himself to her before she went to rest ?

Lady

Lady Gertrude was wishing him to decline the interview that night, for fear she might be disturbed and put off from her sleep, when Jaquiline appeared at the door, to say that her lady had heard that Sir Thomas was returned, and desired to see him.

‘I am a transgressor, said he; Gertrude, you must go with me, to secure my personal safety—He smiled, drew her hand under his arm, and they walked on together.

‘Lady Gertrude guessed at the reception prepared for him, by observing, that when she left Mrs. Osmond, half an hour before, she was sitting in her easy chair, with her face fronting the door; she had now reversed her position, so that, as they entered, they saw only her back, and it seemed as if she had instructed her very shoulders to speak the language of displeasure; for though always high, they were now pushed up, and much higher than usual.

‘Sir Thomas, finding that he must either laugh or cough at the extraordinary scene before him, stifled the first, and indulged the last so heartily, that if his grandmother had been three rooms off, she would have heard that he was coming; but in the same room with him, she could not plead ignorance of his being entered, yet she neither stirred nor turned her head, but chaffily cried out as he was stepping towards her—So, grandson! you are come back I find, and have made a fine hand of it—I did not think you could have left the dear creature behind, though you said you would—Well, well, you have killed your poor old grandmother, and there’s an end of the matter; but I wish it may not be the occasion of more deaths than one:—and she looked at lady Gertrude very kindly, and as if she would have added, the heart of your wife will be broken as well as my own!

‘Sir Thomas kissed her hands very affectionately, for he was much struck with her sensibility, though she had a strange way of shewing it: he thanked her for the fondness with which she loved their Adelaide, and hoped it would not be lessened when she came home again, to take her station, as usual, under the wing of so partial and tender a parent.

‘Thomas! Thomas! she replied pathetically, shaking her few remaining grey hairs, some of which having escaped from their binder, had fallen sparingly over her forehead, as if to render her prophecy more respectable, by adding to the venerable appearance of the venerable prophetess—Thomas! Thomas! said she, I am not to be flattered into false hopes; I shall never live to see the return of my child, neither may you, we are all in the hands of God; but I will try to forgive you for having robbed me, for a few weeks, perhaps months, of happiness in this world; her image I shall carry with me to the next! But we will talk no more of her now, or I shall get no sleep to-night; only remember, she continued, that you have promised to send for her if I should be very bad, and yet not so near my end but there might be a chance of my seeing her  
once



once more; remember, Thomas, I have your own word for this last indulgence.

‘ You have, madam, and I will strictly abide by it.

‘ Well, said she, then you may go, I can talk no more about it now. — She held out a hand to each—Sir Thomas pressed her forehead with his lips, lady Gertrude saluted her cheek; she returned their endearments with the feeble pressure of enervated age, smiled kindly upon them, called them good creatures, herself a spoilt child, gave them her blessing, wished them a good night,—and they separated from her, more penetrated by the good qualities of her heart, than mindful of the oddities that marked her disposition.’

‘ The good old lady was but a too true prophetess—the vigour of those artificial spirits that in a degree supported her strength, began to fail when Miss Montreville left the castle; to whom her attachment was of that extraordinary sort, that she was indebted to her attentions for a larger share of cheerful content than she had known at any former period of her very long life—her bank of content was broken—she could no longer draw on Adelaide for supplies—She first took to the confinement of her chamber, next to her bed, and from thence, at ninety-six, how easy is the last transition!

‘ When death stole upon this venerable ruin of mortality, he came in so gentle a form, that his approach was imperceptible; he came with no terrors in his looks, or torments in his train, but softly laid his hands upon her eyes, and they were closed for ever.’

As we are promised another novel from the same hand; to be built upon an episodical story in these volumes, which, by the way, we protest against as an injudicious mode of a new publication; we must beg the fair author to endeavour to forget *herself*, if she wishes to interest us in her characters. We would likewise put her in mind that travelling amongst the Alps is not quite like travelling on English turnpike roads; we meet with a cottage, situated on the top of one of the most savage and tremendous mountains in the world, covered with snow, to the door of which they could not *drive* nearer than a hundred yards.

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*The Works of Alexander Pope, Esq. with Remarks and Illustrations. By Gilbert Wakefield, B. A. 8vo. 6s. Boards. Kearsley. 1794.*

THE character of Mr. Pope is so well known as a poet, and that of Mr. Wakefield as a critic, that we deem it unnecessary to exhibit them here. We think it sufficient to say, that we are so well convinced of the merit of each of their characters, as to feel, with the numerous admirers of Mr. Pope,

Pope, no small gratification on the annunciation of the present work. The Advertisement prefixed to it, will shew what the reader is to expect from Mr. Wakefield :

‘ As the expensiveness of the present undertaking renders it necessary for me to make the experiment of the public disposition in detached volumes, I shall reserve the general remarks, which I intend to offer on the poetical character of my author, to a future occasion. In the mean time, it is proper that I should advertise the reader, that my notes are intended to recommend Mr. Pope as an English classic to men of taste and elegance ; and that they pretend to no subtleties of investigation, no profundities of criticism, no grand discoveries of refined argumentation and curious coherence. It has been my resolution to present to the world as much originality as possible ; and I shall be found to have borrowed very little from other commentators ; and that little has been conscientiously assigned to its proper owner. I never could approve of the too common practice of swelling books with the reiterated labours of other critics ; a practice not honourable as it regards our own fraternity of writers, nor respectful to the community. The text is taken from bishop Warburton's edition ; a man, for whose talents and penetration I entertain the highest reverence ; and whose powers of intellect have been surpassed by very few individuals of his species, in any age or nation. All communications relative to this work, conveyed to the publishers, whether of historical anecdote, or literary remark, will be thankfully received, and faithfully acknowledged.

‘ I submit this work with diffidence and solicitude to the judgment of the candid and intelligent : and, if I should be fortunate enough to meet with their countenance on this occasion, the succeeding volumes, if life and health permit, will speedily appear.’

This volume comprehends Mr. Pope's very elegant Preface, his Discourse on Pastoral Poetry ; his Juvenile Poems, including his Pastorals, and Windsor Forest ; Ode on St. Cecilia's Day ; Chorus to the Tragedy of Brutus ; Essay on Criticism ; Rape of the Rock ; Elegy on a Lady ; Eloisa to Abelard ; Epistles to several Persons, Epitaphs, &c.—Mr. Wakefield should have given us a table of contents.

In the notes on the discourse on pastoral poetry, Mr. Wakefield gives us the following information :

‘ The variations in this discourse, inserted below, and those in the pastorals not marked P. are from “ the first copy of the pastorals,” written in Mr. Pope's own hand, and communicated to me in the most ready and obliging manner by Thomas Brand Hollis, esq. On the first page are found the words in the inverted commas above, and on the second, the following memorandum in the same hand :

“ Mem : This Copy is that wch. past thro. ye. hands of Mr. Walsh, Mr. Congreve, Mr. Mainwaring, Dr. Garth, Mr. Granville,



ville, Mr. Southern, Sr. H. Sheers, Sr. W. Trumbull, Ld. Halifax, Marq. of Dorchester, D. of Bucks, &c. Only ye. 3rd. Eclog. was written since some of these saw ye. other 3. wch. were written as they here stand wth. ye. Essay, anno 1704. *Ætat. meæ*, 16.

'The alterations from this copy were upon the objections of some of these, or my own.'

'The next leaf, on which probably nothing was written of importance, has been torn out: then on the third page is in large printed characters, "An Essay on Pastoral;" which regularly commences with the following paragraph: the original, &c. The whole of which essay, as well as the pastorals, is most beautifully written in imitation of print: on which subject Dr. Johnson has the following remark. "He first learned to write by imitating printed books; a species of penmanship in which he retained great excellence through his whole life, though his ordinary hand was not elegant." Elegant, perhaps, it may not deserve to be called in comparison with the other; but regular, distinct, and legible it certainly is, as it can possibly be. The variations shall be noticed with all the brevity, that a proper specification of them will admit.'

To enable our readers to form a judgment of the manner in which this work is conducted, we shall present them with part of the Windsor Forest, together with Mr. Wakefield's notes.

#### 'WINDSOR FOREST\*.

'TO THE RIGHT HONOURABLE GEORGE LORD LANS-  
DOWN.

'Non injussa cano: te nostræ, Vare, myricæ,  
Te nemus omne canet; nec Phœbo gratior ulla est,  
Quam sibi quæ Vari præscripsit pagina nomen. VIRG.

My lawns and woodlands no unbidden lays  
Shall teach, O! Varus, to resound thy praise.  
No pages Phœbus consecrates to fame  
More pleas'd, than what prescribe thy honour'd name.

(G. W.)

'Thy forest, Windsor! and thy green retreats,  
At once the monarch's and the Muse's seats,

Invite

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'This poem was written at two different times: the first part of it, which relates to the country, in the year 1704, at the same time with the pastorals: the latter part was not added till the year 1713, in which it was published. P.

'Our poet, in the prologue to the satires, thus modestly expresses himself, in allusion chiefly to the following poem and his pastorals:

'Soft were my numbers: who could take offence  
While pure description held the place of sense?  
Like gentle Fanny's was my flowery theme,  
A painted mistress or a purling stream.

A.

Invite my lays. Be present, sylvan maids!  
 Unlock your springs, and open all your shades.  
 Granville commands; your aid, O Muses, bring!  
 What muse for Granville can refuse to sing? 6

' The groves of Eden vanish'd now so long,  
 Live in description, and look green in song:  
 These, were my breast inspir'd with equal flame,  
 Like them in beauty, should be like in fame. 10  
 Here hills and vales, the woodland and the plain,  
 Here earth and water seem to strive again;  
 Not chaos-like together crush'd and bruis'd,  
 But, as the world, harmoniously confus'd:  
 Where order in variety we see, 15  
 And where, though all things differ, all agree.  
 Here waving groves a chequer'd scene display,  
 And part admit, and part exclude the day;  
 As some coy nymph her lover's warm address  
 Nor quite indulges, nor can quite repress. 20

As Virgil says of the prayer of Aruns, that the gods granted one half, and dispers'd the other half into empty air; so we cannot allow the deficiency of sense to our poet, but readily grant, that *description* never attained such excellence as in his juvenile performances.

## VARIATION.

\* Ver. 3. &c. originally thus:

' — Chaste goddess of the woods,  
 Nymphs of the vales, and Nais of the floods,  
 Lead me through arching bow'rs and glimm'ring glades:  
 Unlock your springs —

\* I cannot discover a sufficient reason for his omission of the beautiful verses in the variation; and wish that he had restored them to their place.

\* Ver. 4. Virgil, Geo. ii. 175.

— sanctos ausus recludere fontes:

\* Once more unlock for thee the sacred spring. Dryden.

And, open all your shades, is the *pandite nunc Helicon, Dea*, of the same poet, Æn. vii.

\* Now, sacred sisters, open all your spring. Dryden.

\* Ver. 7. Our author doubtless had in view, two passages of Addison's Letter from Italy; the first of which is worthy of Pope himself:

' Sometimes misguided by the tuneful throng,  
 I look for streams immortaliz'd in song,  
 That lost in silence and oblivion lie;  
 Dumb are their fountains, and their channels dry;  
 Yet run for ever by the muse's skill,  
 And in the smooth description murmur still,  
 Oh! could the muse my ravish'd breast inspire  
 With warmth like your's, and raise an equal fire!  
 Unnumber'd beauties in my verse should shine,  
 And Virgil's Italy should yield to mine.

\* Ver. 14. The diction of this couplet is curiously happy. He might have in his eye the *concordia discordia* — the friendly discord of Ovid.

Ver. 19. There is a levity in this comparison, which appears to me unseasonable, and but ill according with the serene dignity of the subject. But, as the poet omitted with great judgment the luxuriations of his youthful imagination in future revisals of his works, and has retained this passage, I am very diffident of dissent from him in such cases.

There,



There, interspers'd in lawns and op'ning glades,  
Thin trees arise that thun each other's shades.  
Here in full light the russet plains extend :  
There wrapt in clouds the bluish hills ascend.  
Ev'n the wild heath displays her purple dyes, 25  
And 'midst the desert fruitful fields arise,  
That crown'd with tufted trees and springing corn,  
Like verdant isles the sable waste adorn.  
Let India boast her plants, nor envy we  
The weeping amber, or the balmy tree, 30  
While by our oaks the precious loads are born,  
And realms commanded which those trees adorn.  
Not proud Olympus yields a nobler fight,  
Though gods assembled grace his tow'ring height,  
Than what more humbler mountains offer here, 35  
Where, in their blessings, all those gods appear.  
See Pan with flocks, with fruits Pomona crown'd ;  
Here blushing Flora paints th' enamell'd ground ;  
Here Ceres' gifts in waving prospect stand,  
And nodding tempt the joyful reaper's hand ; 40  
Rich industry sits smiling on the plains,  
And peace and plenty tell, a Stuart reigns.  
' Not thus the land appear'd in ages past,  
A dreary desert, and a gloomy waste,

VARIATION.

' Ver. 24. *Bluish*. This form of the word is destitute of dignity.

' Ver. 25. originally thus :

' Why should I sing our better suns or air,  
Whose vital draughts prevent the leach's care,  
While through fresh fields th' enliv'ning odours breathe,  
Or spread with vernal blooms the purple heath ?

' The prosaic vulgar language, and the imperfect rhyme in these verses, justify their suppression; and prove, like most of these instances, of personal criticism in our poet, that he had not forgot what he imputes to Dryden,

' The last and greatest art, *the art to blot*.'

' Ver. 28. This simile, both natural and apposite, is a very pleasing illustration of the subject.

' Ver. 30. This verse exhibits the same beauty as was pointed out at verse sixty-second of the first pastoral. So Dryden, *Virg. Geo. i.*

' And soft Idume weeps her od'rous tears.

' Ver. 31. This orthography is vicious : it should be *borne*. And a further defect in this couplet is a too quick recurrence of the rhyme.

' Ver. 33. This fabulous mixture of stale images, Olympus and the gods, is, in my opinion, extremely puerile, especially in this description of real scenery. Pan, Pomona, and the rest, mere representative substitutions, give no offence, but contribute to elevate and enliven.

' Ver. 43. This retrospect is well imagined; and has a fine effect in connection with the gaiety and luxuriance of the preceding description.

C. R. N. ARR. (XI.) *June*, 1794.

O

To

To savage beasts and savage laws a prey, 45  
 And kings more furious and severe than they;  
 Who claim'd the skies, dispeopled air and floods,  
 The lonely lords of empty wilds and woods;  
 Cities laid waste, they storm'd the dens and caves,  
 (For wiser brutes were backward to be slaves). 50  
 What could be free, when lawless beasts obey'd,  
 And ev'n the elements a tyrant sway'd?  
 In vain kind seasons swell'd the teeming grain,  
 Soft show'rs distill'd, and suns grew warm in vain;  
 The swain with tears his frustrate labour yields, 55  
 And famish'd dies amidst his ripen'd fields.  
 What wonder then, a beast or subject slain  
 Were equal crimes in a despotic reign?  
 Both doom'd alike, for sportive tyrants bled,  
 But while the subject starv'd, the beast was fed. 60  
 Proud Nimrod first the bloody chace began,  
 A mighty hunter, and his prey was man:  
 Our haughty Norman boasts that barb'rous name,  
 And makes his trembling slaves the royal game.  
 The fields are ravish'd from th' industrious swains, 65  
 From men their cities, and from gods their fanes;  
 The levell'd towns with weeds lie cover'd o'er;  
 The hollow winds through naked temples roar;

Round

## VARIATION.

\* Ver. 46. There is an inaccuracy in this couplet: the former verse should have run thus, with the transposition of a single word:

\* To savage laws and savage beasts a prey;

since the pronoun *they* of the following line can only refer with propriety to savage beasts, because the savage laws were a part of the fury and severity in question.

\* Ver. 49. originally thus in the MS.

\* From towns laid waste, to dens and caves they ran,  
 (For who first stoop'd to be a slave was man).\*

\* Ver. 50. The conceit in this line is alike childish and destitute of propriety; because dens and caves are the residence of these brutes at all times, and therefore their retreat to these places constitutes no argument of their aversion to slavery. And the following couplet is by no means worthy of the poet. The six next verses are of a much superior character.

\* Ver. 57. &c. No wonder savages or subjects slain....

But subjects starv'd, while savages were fed.

It was originally thus; but the word *savages* is not properly applied to beasts, but to men; which occasioned the alteration. P.

\* Ver. 65. *The fields are ravish'd, &c.*] Alluding to the destruction made in the New Forest, and the tyrannies exercised there, by William I. P.

\* The fields are ravish'd from th' industrious swains,  
 From men their cities, and from gods their fanes:\*

Translated from

Templa adimit divis, fora civibus, arva colonis,

an old monkish writer, I forget who. P.

\* Ver. 67. The words *cover'd o'er* constitute, in my opinion, a very feeble termination



Round broken columns clasping ivy twin'd;  
O'er heaps of ruin stalk'd the stately hind;  
The fox obscene to gaping tombs retires,  
And savage howlings fill the sacred quires.'

70

The manner in which Mr. Wakefield has conducted this work answers, in our opinion, to his declaration in the Advertisement. It is neither on the one hand encumbered with a studied display of literature, so as to offend ordinary readers, nor yet so barren of genuine criticism on the other, as to disappoint readers of taste and learning. The notes are, in general, ingenious and useful; and, as the immediate object of them seems to be to point out the beauties and blemishes of Pope's versification, afford some good hints to critics and poets. Speaking of the Essay on Criticism, Mr. Wakefield observes:

'When we consider the multifarious excellencies of the following performance, both as a collection of critical observation and an effusion of poetic genius, and are informed at the same time, that it was the production of a youth, who had not yet completed his one and twentieth year; the singularity of the circumstance, or a jealous consciousness of inferior powers, might at first incline us to sceptical insinuation upon the fact itself; but, when we find, that the actual publication of the poem effectually silences every suspicion of this nature, we are compelled to acknowledge The Essay on Criticism to be the most astonishing effort of taste, judgment, good sense, and knowledge united, take it all in all, that literature, ancient or modern, has yet exhibited. And yet, as we proceed in our remarks on this performance, we shall occasionally point out such specimens of inaccurate expression, slovenly versification, and superficial judgment, as will abundantly evince, that, though Mr. Pope only was equal to such an effort, it was Mr. Pope in his immaturity: like Jove in Crete, sporting with his arrows and his javelin; not yet advanced to the sovereignty of the skies, to compel the clouds and wield the thunder-bolt.'

We see much to admire in our ingenious editor's notes, and little to disapprove; but we were surprised at finding that Mr. Wakefield should treat the song (p. 326.) seriously, as he appears to do, which is evidently burlesque.

mination of the verse. Ovid, in his epistle of Penelope to Ulysses, has a similar thought:

— ruinas occulit herba domos.

'Encroaching grass the ruin'd houses hides.'

'Ver. 69. The imagery of this and the three following verses is skillfully selected, and the conclusion is even sublime. The description of the hind in particular is characteristic of that noble animal, and perfectly happy in energy of diction, and majesty of numbers.

'Ver. 72. And wolves with howling fill, &c.]

The author thought this an error, wolves not being common in England at the time of the Conqueror. P.

*A Chemical Dissertation on the Thermal Waters of Pisa, and on the neighbouring acidulous Spring of Asciano: with an Historical Sketch of Pisa, and a Meteorological Account of its Weather: to which are added, Analytical Papers respecting the Sulphureous Water of Yverdun. By John Nott, M. D. of Bristol Hot-Wells. 8vo. 3s. sewed. Walter. 1793.*

**T**HIS Essay, so far as relates to the waters of Pisa, is taken from an Italian treatise, written by Giorgio Santi, professor of chemistry and natural history in the university of Pisa. The waters have hitherto been indistinctly known, and we are well pleased to add to the hydrological works every well conducted analysis. Our riches, in this line, have lately increased; and we are almost enabled to compile a more satisfactory account of mineral waters than has yet been published, of waters analysed, since chemistry assumed a more rational form, and extended its confines.

We can only sketch the outline of our author's work, and must pass by many valuable remarks, which will be highly useful to the valetudinarian, who passes the Alps, in search of health, from the air or the mineral waters of Pisa. We must take up the work in a more general view.

The mountains of Pisa are chiefly calcareous. Beneath is found schist, opaque quartz, rock crystal, and a beautiful red spotted Brescia, which last pierces the schist, and forms the apex. This fact seems to show that these mountains have been raised by some subterraneous force. Flint under schist is no very common appearance; but it is by no means improbable. The minerals of this country are, in consequence of this structure of the mountains, chiefly calcareous. The general impregnations of the waters are, on the same account, combinations of this earth. The heat of the thermal waters is from  $86^{\circ}$  to  $106^{\circ}$ , most commonly from  $92^{\circ}$  to  $104^{\circ}$ . Much of the earth is kept in solution by the excess of aerial acid; consequently, when the water reaches the open air, some deposition takes place, which is called tartar, and a crust forms, called, in this treatise, a pellicle. We shall add the contents of the water of the Reservoir, and the warm spring of the Queen's Bath.

‘ We will now enumerate from experiment the several proportionate contents of 100 pints of the reservoir water.

‘ Aerial acid uncombined	-	-	-	Gr. 187
Vitriolated natron	-	-	-	203
Muriated natron	-	-	-	265
Vitriolated calx	-	-	-	969
Vitriolated magnesia	-	-	-	325
				Muriated



Muriated magnesia	199
Lime-stone	281
Magnesia alba, <i>not calcined</i>	87
Argillaceous earth	46
Siliceous earth	12

‘ Contents of 100 Pints.

‘ Vitriolated natron	Gr. 186
Muriated natron	260
Vitriolated calx	905
Vitriolated magnesia	278
Muriated magnesia	179
Lime-stone	204
Magnesia alba, <i>not calcined</i>	44
Argillaceous earth	34
Siliceous earth	10

The pellicle and the tartar contained more than three-fourths of calcareous earth: about .13 of magnesia, and .05 of flint. The former contained most calcareous earth, and the latter the largest quantity of magnesia: the flint seems to have been entangled only with the precipitate.

The Asciano water is also aerial; and, in 100 pints, contains,

‘ Uncombined aerial acid	Gr. 374
Vitriolated natron	312
Muriated natron	338
Vitriolated calx	654
Vitriolated magnesia	275
Muriated magnesia	177
Lime-stone	294
Magnesia alba, <i>not calcined</i>	109
Argillaceous earth	38
Siliceous earth	9

The water of the bath fountains is much loaded with earthy and other salts: that of the Pisa fountain is comparatively pure, and it is highly grateful. The salts are earthy, and these always render water pleasing to the taste, without injuring its salubrity.

‘ The water in the reservoir, situate in the middle of the eastern bath, is adapted for internal use: though warm, it does not nauseate, even drunk largely: its aerial acid renders it exhilarating and antiseptic; it is a gentle attenuant, incides, and clears away the sharp viscid humours of the first passages; it is cleansing, detergent, and anthelmintic. It pervades the minutest vessels, gives tone to the solids, moderates

moderates the circulation; it also promotes perspiration and urine, which last, if crude and clear, it renders properly sedimentous.

‘It is consequently useful where the intestines are ulcerated, abound with fordes, or with any of the causes of obstinate diarrhoea and dysentery: also, in lenteric and cœliac affections, where the mesenteric glands are obstructed, or any of the abdominal viscera; and it mitigates the concomitant febrile symptoms. It effectually cures jaundice, and dissolves gall-stones; it expels gravel and stony concretions. It relieves, and has cured, ischury, diabetes, gleet; also, ulcers of the kidneys and urinary passages. It allays pains in the stomach, with excessive vomitings; and for chlorosis it has proved a certain remedy.

‘In drinking this water, its virtues are in many diseases heightened by partial injections of it at the same time; for, by thus coming in immediate contact with the affected parts, it must have greater efficacy than when it reaches them changed and combined with the animal juices. This applies to ulcers in the rectum, bladder, and womb, fluor albus, hæmorrhoidal ulcers, periodical colic, dysentery, and habitual diarrhoea.’

‘The diseases which the Baths are found to relieve, are principally rheumatism, gout, periodical head-aches, pains over the eyes, convulsions, hypochondriac and hysterical affections, palsy, weakness of the joints, rickets, white swellings, jaundice, scurvy, tinea, herpes, and old ulcers.

‘The douge effects the resolution of stagnant humours, particularly if external; it re-produces action in debilitated indolent parts, quickening circulation through them; and it cleanses wounds.’

The heat of the waters is attributed to decomposed minerals. The sulphureous waters are said to owe their heat to decomposed pyrites, and the saline, according to Dr. Nott's representation of professor Santi, to schist, argillaceous earth, and magnesia. We wish the English chemist had been more explicit, for we are yet to learn that the two former contain the matter of heat, and the last, probably, does not hold it so loosely combined, as to yield it, in any quantity, to the aerial acid. We believe heat in mineral waters, from decomposition, is wholly owing to acid, or to sulphurs.

The Asciano water cannot, in its effects, be very different from the Pisa water.

The historical account of Pisa is entertaining; but we find nothing in it particularly new. In the meteorological journal for the winter months of 1787, 1788, viz. October, November, January, and February, we find the thermometer from 35 to 69; and, in the month of December, 1792, and January 1793, from 32° to 60. In the two corresponding months

of



of this period, there was not so great a difference, the thermometer rising only to 62° in January 1788.

The account of the waters of Yverdun is the more curious, as they have been little known: their heat is but a little above the surrounding atmosphere, at the time the observation was made, viz. 78°. They are sulphureous alkaline waters, which bear being carried to a distance, without being decomposed, and they are useful as resolvents, like other hepatic waters. The water of the Baths is also sulphureous, but more volatile—chiefly, perhaps, impregnated with hepatic air.

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*On the Punishment of Murder by Death.* By B. Rush, M. D.  
8vo. 6d. Johnson. 1793.

THE benevolent author of this little tract, which has been several times printed in Philadelphia, has written it to prove that to inflict death as the punishment of murder, and, a fortiori, for any crime less atrocious than murder, is contrary to reason—to the order and happiness of society—and especially to the spirit of the Christian religion.—We know not whether his arguments will afford as much satisfaction to the enlightened legislator, as his intention must give pleasure to the philanthropist:—they are chiefly textural, and he labours not a little to make the Old Testament dispensation, and the Jewish code of laws, accord with what he believes to be clearly the doctrine of the gospel. Indeed he is reduced to suppose the one was intended as a foil to the other.

‘ The imperfection and severity of these laws were probably intended farther—to illustrate the perfection and mildness of the gospel dispensation. It is in this manner that God has manifested himself in many of his acts. He created darkness first, to illustrate by comparison the beauty of light, and he permits sin, misery, and death in the moral world, that he may hereafter display more illustriously the transcendent glories of righteousness, happiness, and immortal life. This opinion is favoured by St. Paul, who says, “ the law made nothing perfect,” and that “ it was a shadow of good things to come.”

Dr. Rush says, and the argument is specious, ‘ till men are able to give life, it becomes them to tremble at the thought of taking it away.’ Yet this argument will equally apply against taking away the life of brutes, and, indeed, there is such a provision in nature, for even the enormous waste of life to which every species is subject, that we can hardly suppose *mere life* is considered in the dispensations of Providence as more precious than many other things for which it is daily sacrificed. The great question, therefore, seems to be, can the life of delinquents be spared consistently with the safety of the community, and

with their own happiness. For it avails little to say, that some sovereigns have abolished the punishment of death in their dominions, if, perhaps, the punishments established in their room are more severe, which may very easily be. We should fear for instance, that the first of the punishments mentioned in the following scale of our author if at all continued, would be too severe for human nature.

‘ A scale of punishment by means of imprisonment and labour, might be easily contrived, so as to be accommodated to the different degrees of atrocity in murder. For example—for the first or highest degree of guilt, let the punishment be solitude and darkness, and a total want of employment. For the second, solitude and labour, with the benefit of light. For the third, confinement and labour. The *duration* of these punishments should likewise be governed by the atrocity of the murder, and by the signs of contrition and amendment in the criminal.’

One argument used by our author must appear whimsical to those who do not happen to have heard that there have been actual instances in America of such melancholy enthusiasts.

‘ It produces murder by its influence upon people who are tired of life, and who from a supposition that murder is a less crime than suicide, destroy a life (and often that of a near connection) and afterwards deliver themselves up to the laws of their country, that they may escape from their misery by means of a halter.’

Dr. Rush concludes his pamphlet by expressing his full belief of a progressive state of society, and gives the following statement of its actual amelioration in the course of the last two centuries; a statement which we sincerely hope may not be contradicted by any of the powers, who at present manage the interests of this our globe.

‘ The world has certainly undergone a material change for the better within the last two hundred years. This change has been produced chiefly, by the secret and unacknowledged influence of Christianity upon the hearts of men. It is agreeable to trace the effects of the Christian religion in the extirpation of slavery—in the diminution of the number of capital punishments, and in the mitigation of the horrors of war. There was a time when masters possessed a power over the lives of their slaves. But Christianity has deposed this power, and mankind begin to see every where that slavery is alike contrary to the interests of society, and the spirit of the gospel. There was a time when torture was part of the punishment of death, and the number of capital crimes amounted to one hundred and sixty-one.—Christianity has abolished the former, and reduced the latter to not more than six or seven. It has done more. It has confined, in some instances, capital punishments to the crime of murder



der— and in some countries it has abolished it altogether. The influence of Christianity upon the modes of war, has been still more remarkable. It is agreeable to trace its progress,

‘ 1st. In rescuing women and children from being the objects of the desolations of war in common with men.

‘ 2dly. In preventing the destruction of captives taken in battle, in cold blood.

‘ 3dly. In protecting the peaceable husbandman from sharing in the carnage of war.

‘ 4thly. In producing an exchange of prisoners, instead of dooming them to perpetual slavery.

‘ 5thly. In avoiding the invasion or destruction, in certain cases, of private property.

‘ 6thly. In declaring all wars to be unlawful but such as are purely defensive.

‘ This is the only tenure by which war now holds its place among Christians. It requires but little ingenuity to prove that a defensive war cannot be carried on successfully without offensive operations. Already the princes and nations of the world discover the struggles of opinion or conscience in their preparations for war. Witness the many national disputes which have been lately terminated in Europe by negotiation, or mediation. Witness too, the establishment of the constitution of the United States without force or bloodshed. These events indicate an improving state of human affairs. They lead us to look forward with expectation to the time, when the weapons of war shall be changed into implements of husbandry, and when rapine and violence shall be no more. These events are the promised fruits of the gospel. If they do not come to pass, the prophets have deceived us. But if they do—war must be as contrary to the spirit of the gospel, as fraud, or murder, or any other of the vices which are reprov’d or extirpated by it.’

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*Miscellaneous Tracts and Collections relating to Natural History, selected from the principal Writers of Antiquity on that Subject. By W. Falconer, M. D. 4to. 7s. 6d. sewed, Cadell. 1793.*

THIS little volume is the result of great labour, extensive knowledge, and accurate research. We know the immense exertions it must have required, as we have laboured in some of these pursuits, for our advantage, without expecting to reap the harvest, the fruit of another’s toil. As we have thus laboured in the vineyard, we know the advantages of the attempt, and can judge of Dr. Falconer’s accuracy. It is with pleasure that we can add our testimony in his favour in each respect. As we are, therefore, precluded from criticism, we shall chiefly give an account of each tract from our author’s preface.

The

The first tract is a calendar of natural occurrences, supposed to have taken place in Greece, nearly in the latitude of Athens. The different columns mark the place of the sun, the corresponding day of our own months, and the different plants, which come either into leaf, into flower, or ripen fruit at each period. An attempt of this kind was made by Mr. Stillingfleet, and published in his miscellaneous tracts; but the present calendar is more full and explicit. An useful addition is the cosmical, acronical, and heliacal rising and setting of different stars and constellations, which ascertain, with greater precision, the period of the events. This part is taken from Geminus; and the rest chiefly from Theophrastus and Aristotle. The uncertainty of the real extent, and the particular order of the Greek months, has led Dr. Falconer to adopt the English months. The reasons we shall transcribe:

‘ 1. The names and order of the Greek months are so much disputed, and so doubtful, that it would have required a long previous \* discussion to settle their places and denomination, a thing inconsistent with a work like the present. Moreover the year to which these months were adjusted, was either of the lunar kind, and consisting of 354 days only, or else somewhat between the lunar and solar year, and containing 360 days; and probably both of them were in use at † different periods of time. The calendar, however, was so incorrectly managed, and the commencement of the lunar year so irregular (it beginning not at the time of the summer solstice, but at the new ‡ moon succeeding it, or perhaps the nearest to it, whether before or after) as to create great error in calculating seasons, or dates of natural events.

‘ Another reason of greater weight was, that the lunar year was not made use of in calculating such occurrences. Civil affairs §, such

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‘ \* The names and order of the Greek months are both doubtful. The Lexicons give two and sometimes three significations to each month. Thus *Εκατομβαιων* is rendered by Budeus, Aprilis vel Junius. *Βονδρομειων*, Junius, Augustus et September. *Πυανεσιων*, October et Julius; and so of the others. It is also doubted if *Ελαφβολιων* be the name of a month, or only an epithet of a time of year. The order of the Greek months that seems most agreeable to the ancient Greek writers, is that which is given in Spon and Wheler's Travels, and taken from an antique marble preserved at Oxford; and is as follows:

‘ *Εκατομβαιων*. Junius et Julius.  
*Μεταγετιτων*. Julius et Augustus.  
*Βονδρομειων*. Augustus et September.  
*Πυανεσιων*. September et October.  
*Μαιμακτηριων*. October et November.  
*Ποσειδειων*. November et December.

*Γαμηλιων*, December et Januar.  
*Ανθιστηριων*. Januarius et Februar.  
*Ελαφβολιων*. Februar. et Mart.  
*Μαρχιων*. Martius et Aprilis.  
*Θαργηλιων*. Aprilis et Maius.  
*Σκίροφοριων*. Maius et Junius.’

‘ † Selden, Apparatus ad Græcor. Epochas Chronologicus.

‘ ‡ Antius Lunaris à primâ Lunâ novâ post solstitium æstivum auspicabatur. Ward's Greek Grammar.

‘ § Civiles anni erant lunares, qui scilicet festis celebrandis, magistratibus in eundis,



such as the celebration of \* festivals, the election of magistrates, the payment of salaries, interest of money, and all civil contracts were indeed reckoned by the lunar year; but what regarded natural events, as the rise or setting of † stars or constellations, the works of ‡ agriculture, the § flowering of plants, and the || gestation of animals, together with all transactions that regarded the laws of nations, as the duration of ¶ treaties, truces, &c. were reckoned by the solar year. A solar year, or the term of 365 days, is also understood to be meant whenever the space of an entire \*\* year is mentioned or a series of years. It has been the opinion of some ††

ineundis, creditis, usuris, stipendiis, pensionibus solvendis, et id genus aliis, statis, temporibus, perficiendis aptati. Selden. Appar. ad Græcor. Epochas Chronologicus.

\* Aristophanes pleasantly tells us, that these were so irregularly managed, that the gods themselves did not know them, and that they menaced the moon with their resentment, because that by her uncertain notice of these convivial meetings, they were disappointed of their entertainment, and obliged to return hungry back to heaven.

Ἐπειδὴ φῶς Σελήνης καλόν,  
ἀλλὰ τ' εὖ δρᾶν φησὶν ἡμᾶς δ' ἂν ἄγειν τὰς ἡμέρας  
οὐδὲν ὀρθῶς, ἀλλ' ἀνω τε καὶ κατω κυδοιδοπᾶν.  
Ὡς δ' ἀπέλειν φησὶν αὐτῇ τῆς θεῆς ἑκάστοτε,  
Ἦνικ' αὖ ψευθῶσι δειπνῇ, κῆπιωσιν οἰκαδὲ,  
τῆς ἑορτῆς μὴ τυχόντες, κατὰ λόγον τῶν ἡμερῶν.

Aristophan. Nebulæ. Act. I. Scen. ultim.\*

† See Calendarium Gemini —Petav. Uranologion.

‡ Hesiod. Erg. καὶ ἡμερῶν.

§ Χρὴ δὲ δηλοῦναι τῆς μηνῆς ἢ πρὸς σελήνην ἀριθμῆσθαι, ἀλλὰ πρὸς ἥλιον. Galen. Comm. Epid. II.

|| Οἱ δὲ ἐπὶ τῶν μηνῶν γίνονται ἐκ τῶν ἑκατὸν ἡμερῶν καὶ οὐλοῦντα καὶ δύο καὶ πρὸς τὸν τοῦ μορίου.—Hippocr. de septimestri partu.

¶ Ἡμισυ τῆς ἐνιαυτοῦ καὶ τῆς ἡμέρης τῆς μερὸς τῶν μερῶν ποτὶ γινόμενον περιγίνονται ἡμέραι. Ibidem.

\* Ἐν γὰρ ἑξήκοντα, μῆς δέσσης ἡμέρης, ἐγγυτάτα δύο μηνες ἐκτελεῦνται. Ibidem. See also Aristot. Hist. Animal L. VI. 20. It is remarkable that Hippocrates, who in divers parts of his work, the Epidemics particularly, has so much occasion to particularise times and seasons of the year, never makes use of any of the terms by which the Greek months were distinguished, but expresses his meaning either by the seasons, as summer, winter, &c. or by the equinoxes or solstices, or by the rise or setting of the stars or constellations.

¶ Induciz, sœdera, et quæ sunt, id genus, aliæ temporum durationes. Selden Appar.

\*\* Plato in his Timæus, after saying that a month is measured by the course of the moon, adds ἐνιαυτός δὲ ὅπου τὸν ἥλιος τὸν αὐτὸν περιελθοῖ κύκλον. Thucydides also, in speaking of the duration of the Peloponnesian war, uses the words αὐτοδικαστῶν διελθόντων, which the Scholiast interprets to mean ten compleat or solar years. Themistius, likewise, speaking of the duration of the Trojan war, says Ποσὺ χρόνῳ δὲ τὸ Ἰλίον ἔαλῃ; δὴ καὶ ἐπεὶ τὸ τοσούτῳ περιφορᾷ τῆς ἡλίου. Themist. Physic. L. IV. Macrobius also speaks to the same purpose. Annus vetustissimi Græcorum Λυκαῖαντα appellabant τὸν ἀπὸ τῆς λύκῃ (id est sole) βαλλόμενον καὶ μετρημένον.

†† Antiqui Græci annum in duodecim menses, pro totidem signis in zodiaco, diviserunt; semperque novi mensis initium fuit, quando sol in novum ingrederetur signum. Notæ in Theoph. à Bodæo à Stapel. p. 137.

learned

learned persons, that the solar year was divided, as well as the lunar, into twelve months, each of which commenced at the entrance of the sun into the several signs of the zodiac, and this is confirmed by some \* expressions of Geminus, and particularly by the calendar of that author above mentioned, which is actually divided in that manner; which division is preserved in the calendar here exhibited.

The next is a similar calendar for Italy, adjusted nearly to the latitude of Rome, taken chiefly from Columella. It is greatly enlivened, and rendered more interesting, by the insertion of corresponding passages from the Roman poets; and, in the postscript, are some observations respecting storms in Italy. Tempestas Dr. Falconer has translated storm; and it occurs very often in the calendar of the summer months. Storms, however, happen often in summer in these latitudes; and perhaps the facts he has adduced in support of this circumstance, may furnish some entertainment to our readers.

\* Polybius tells us, that in the first Punic war the Roman fleet was so far destroyed by a storm, that out of 364 ships only eighty escaped. This he attributes to the obstinacy of the consuls in neglecting the advice of the pilots, who cautioned them against going along the southern coast of Sicily, as the shore was too deep for anchorage, and afforded no harbour; especially too as the season was then the most unfavourable for navigation, the constellation † of Orion being not quite passed, and the Dog-star just ready to appear. If we compute this according to the calendar of Geminus, which is nearest to the date of the account, and also nearer to the latitude where this transaction happened, it must have taken place on some day between the fourth and seventeenth of July, the cosmical rise of Orion being mentioned on the 5th, and the rise of the Dog-star on the 16th. The calendar of Columella agrees nearly herewith; Orion being mentioned as rising cosmically as late as the 10th, and the Dog-star is put down as rising on the 17th. Geminus ‡ too in the calendar published in the present work remarks, that the 19th of July has been noted for tempestuous weather at sea. Virgil likewise mentions that he had often seen great storms or whirlwinds § arise in

\* \* ἄλλος γὰρ εἶναι καθ' ἡλίον ενιαυτος, καὶ ἄλλος κατὰ σελήνην. ὁ μὲν γὰρ τῶν ἡλίου 12 ζῳδίων εἶναι περιδρομὴν τῶν ἡλίου· ὅπερ εἰσὶν ἡμέραι 365. ὁ δὲ σελήνης 12 μηνῶν περιχρῆ

χρονον της σελήνης· ὅπερ εἰν ἡμέραι 354. Gemin. Cap. VI.

† † Polyb. L. I. § 37.

‡ ‡ Χερσίων κατὰ θαλάσσαν ἐπιγίνεται. Gemin. Calendar.

§ § Sæpe ego cum flavis messorum induceret arvis  
Agricola, et fragili jam stringeret hordea culmo,  
Omnia ventorum concurrere prælia vidi,  
Quæ gravidam latè segetem ab radicibus imis



in the midst of corn harvest, which is just about this time, Varro placing it between the 26th of June and the 26th of July. These he represents as so violent, as to tear up and lay waste every thing in their progress, even rooting up the corn itself, and attended with an immense deluge of rain. The storm likewise described by Virgil, which wrecked part of the fleet of Æneas, is related by him to have happened nearly in the same seas with that mentioned by Polybius, and much resembles the hurricanes of hot climates, as being \* sudden in its rise †, violent in its effects ‡, and soon over. Modern information, at least what I have seen, agrees herein with the ancient. Abbè Toaldo §, in a journal of the weather at Venice for the year 1755, mentions two whirlwinds, and a violent storm resembling that described by Virgil, that happened that year in the months of June and July. This is the only modern Italian journal of the weather that I have seen. It is probable that in the more southerly parts of Italy, these aerial disturbances happen more frequently, as they are observed to be more common, as well as violent, in hot climates.

An attempt to divide the year into months, marked by natural occurrences, according to a plan proposed by Mr. Stillingfleet, follows. This resembles, in some measure, the new French calendar; but is less exact in days; for an accurate division of time is not required.—We shall select a specimen:

‘ DIVISION OF THE YEAR INTO MONTHS, MARKED OUT BY NATURAL OCCURRENCES.

‘ REVIVING WINTER MONTH.

‘ MONTH I.

‘ From the first laying of eggs by hens, to the blowing of the west wind; viz. from January the first, to February the fifth.

Sublime expulsum eruerent: ita turbine nigro  
Ferret hyems culmumque levem, stipulasque volantes.  
Sæpe etiam immensum cælo venit agmen aquarum,  
Et fœdam glomerant tempestatem imbribus atris  
Collectæ ex alto nubes: ruit arduus æther,  
Et pluvia ingenti sata læta boumque labores  
Diluit; implentur fossæ, et cava flumina crescunt  
Cum sonitu; fervetque fretis spirantibus æquor. Vir. Georg. l. 316.

‘ ————venti, velut agmine facto,  
Qua data porta, ruunt, et terras turbine perflant. Virg. Æneid. l. l.

‘ † Eripiunt subito nubes cælumque, diemque  
Teucrorum ex oculis: ponto nox incubat atra.  
Intonuere poli, et crebris micat ignibus æther;  
Præsentemque viris intentant omnia mortem. Ibid.

‘ ‡ ———dicto citius tumida æquora placat:  
Collectasque fugat nubes, solemque reducit. Ibid.

From the description of it, it appears to have been of the nature of a whirlwind, many opposite winds being described as blowing at the same time.

‘ Una Eurusque Notusque ruunt creberque procellis  
Africus.—— Ibidem.

‘ § Saggio Meteorologico. Quarto, Padoua, 1770.’

‘ BUD.

## ' BUDDING MONTH.

## ' MONTH 2.

' From the blowing of the west wind, to the appearance of the swallow; viz. from February the fifth, to February the twenty-third.

## ' LEAFING MONTH.

## ' MONTH 3.

' From the arrival of the swallow, to the free exit of bees from their hives; viz. from February the twenty-third, to March the twenty-fourth.

## ' FLOWERING MONTH.

## ' MONTH 4.

' From the free exit of bees from their hives, to the arrival of the stork; or from March the twenty-fourth, to May the seventh.'

The others are the fruiting, ripening, reaping, sowing, maturing, shedding, decaying winter, and dead winter months.

Next follow an account of the seasons at Aleppo and Nice, from Dr. Russell and Dr. Smollet; tables of the time of wheat harvest, in different parts of Italy, published by Dr. Symonds in the Annals of Agriculture; of the foliation of trees in this country for several years, from the Gentleman's Magazine; of the leafing and flowering of some trees and plants in Italy in 1768 and 1769, by Dr. Symonds, from the Annals of Agriculture. Two rustic calendars, yet remaining engraven on stone at Rome, next occur, taken from Gruter's inscriptions; and this is followed by a table of hours for every month in the year, taken from Palladius. This last is a singular relic: it consists of a particular number of feet, corresponding to each hour in different months, and is supposed to be intended to inform the husbandman of the time of the day, by measuring with his foot the proportion, which the length of that bears to the length of the shadow of his own person. The numbers answer tolerably well in this way; for, though the heights of different persons vary, the length of the foot varies nearly in the same proportion.

Next follows a table of the days, on which the sun enters into the different signs of the Zodiac, according to the Roman, Grecian, Constantine, Ptolomaic, and modern computations. A comparative table of the rainy days, in each month, in different countries; a table of the quantity of rain which falls in different places of Italy, compared with Great Britain, averaged in different places from observations of many years.



years. Six places in England \* average  $28\frac{1}{2}$  inches nearly: in Italy, the fix leaſt rainy places average 36 inches; the fix, moſt rainy,  $53\frac{1}{2}$  inches.

The two next tables, or dictionaries, are the moſt extenſive and important of the whole collection. The firſt contains the Greek names, with thoſe of Caſpar Bauhine, Linnæus, and the Engliſh names: the ſecond contains the Linnæan names, with the correſponding ones of the Greek authors, and Bauhine. Theſe gloſſaries are of the higheſt importance to the medical ſtudent, who, from the Greek writers, might employ medicines of the ſame name, but very diſſimilar properties—We know a phyſician of conſiderable abilities, who wrote a commentary on an antient medical author, without knowing that ſuch a work as Caſpar Bauhine's exiſted—*Pudet hæc opprobria*, etc. Theſe gloſſaries might furniſh ſome ſubject of remark; it is, however, ſufficient to obſerve, that we have diſcovered no material error. We perceive many marks of ſound judgment and accurate reſearch. The modern travellers, who have diſcovered ſome of the plants in their old ſtation, are particularly mentioned.

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*A Pictureſque Tour through Part of Europe, Aſia and Africa: containing many new Remarks on the preſent State of Society, Remains of ancient Edifices, &c. with Plates, after Deſigns by James Stuart, Eſq. Written by an Italian Gentleman. Small 4to. 15s. Boards. Faulder. 1793.*

THIS ingenious foreigner has improperly uſed the word *pictureſque* in his title-page; for in works of that denomination the prints ought either to be very numerous, or the deſcriptions to relate chiefly to pictureſque beauty. The preſent work is in truth only a ſmall ſketch of a tour through ſome few parts, or rather ſkirts, of the three continents; with five charming prints of Athenian ſubjects, from drawings of the late Mr. Stuart, author of the *Antiquities of Athens*: and one ſupernumerary print of the *Naumachie* at Palermo, copied from that of Howel in his *Voyage Pittoresque*.

We ſhall begin with the five prints, which form the chief charm of this elegant little work. It is difficult to ſay whether the drawer or engraver (chiefly Barret) have moſt merit, but a more exquisite little ſet we never beheld. No order is marked in our copy, and there is no advertisement to inform the readers how the drawings were obtained, but we ſhall enumerate them as they lie before us.

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\* We averaged the five obſervations in London, and reckoned it as one place.

1. View of the Temple of the Winds at Athens. The Acropolis forms a sublime back-ground. The children at play, the women, the spirited horses, the startled girl clinging to her mother, the richness of the architecture and scenery are extremely pleasing.

2. A View of the Temple of Jupiter Olympius at Athens. The figures, architecture, and scenery, excellent, though not equal to the former.

3. The Monument of Lyficles, commonly called the Lanthorn of Demosthenes, at Athens. This stands in the garden of a monastery, and a monk is sitting looking on a skull: but the head of the monk is too large, apparently the fault of the engraver, Porter.

4. Howel's View of the Naumachium at Palermo.

5. The Ionic Temple on the Ilissus at Athens, built of white marble, vulgarly called St. Mary on the Rock. Turks hunting. Beautiful in all its parts, though not so highly finished as some of the others.

6. A View of the Doric Portico at Athens in its present state. The cranes with their nests, the Turks and Europeans, the exquisite antique figure of the Greek girl at the fountain, enrich this little print.

As to the work itself, it consists of fifty-three short and superficial letters, on the coasts of the Mediterranean: and is amusing, but without the smallest claim to information or instruction. This being the season of light summer reading, a few extracts shall be given. From *Argentiera*, an isle in the Archipelago, our author writes thus:

‘ These people are all sailors, and the greater part excellent pilots. Besides their own language, they speak Italian, French, and even English. The women knit cotton stockings, with which they supply the neighbouring islands. Their natural sprightliness, added to a desire of disposing of their commodities, made them so familiar, that several of them took us by the arm, and pressed us to go home with them. This behaviour has given rise to a report, that their virtue is not proof against seduction, which indeed I understand to be so far true, when they are enabled by the sale of it to procure the price of an absolution, the refusal of which they consider as a great calamity. In general they are neither handsome nor ugly; they have a great deal of *embonpoint*, and very thick legs, which they esteem a beauty, and, to increase their natural size, they wear several pairs of stockings. Their dress is curious and neat: over a shirt, which buttons down the breast, and descends to the middle of the leg, they put a gilt waistcoat with a red border, which, while it confines the breast, does not hinder it from rising: to this they add a sort of handkerchief which floats behind; they wear white stock-



ings, and little boots, with yellow Morocco slippers, and turbans of various sorts.

‘ All the children of the village asked us for *paras*, a Turkish coin worth about three farthings. The country is truly wretched: nevertheless great crimes are rare in it.

‘ The inhabitants pay an annual tribute to the grand signior of five piastras per head, which amounts nearly to a crown. The women and priests; it seems, are not computed in this capitation.’

Sometimes our traveller’s account presents neither grammar nor sense, e. gr. p. 34. ‘ The hundred and fifty columns of the building, manufactured with a lapidary’s wheel, were suspended from a peculiar machine, and might be turned by a child.’ In p. 125, *Islambul* is put by our learned author as the Turkish name of Constantinople, and derived from *Islam*, faith; instead of *Islambul*, the name given by all former travellers.

The following extract is from a letter, dated Constantinople, Dec. 1788:

‘ The true believers have lately celebrated the birth-day of their prophet; and there have been every night superb illuminations in all the minarets. As the grand signior intended to go in state to one of the mosques, we went and secured places, early, that we see him pass. You cannot imagine what numbers of people were in the streets, and at the windows. Among the spectators were several poor persons, who seemed to entertain no bad opinion of us, for they came in crowds to solicit our charity. A great concourse now gathered round us, some of whom viewed us from head to foot, examined our dress, and then burst into a fit of laughter. Others extended their curiosity so far as to touch us, and to lay hold of our sticks, and we were then obliged to have recourse to the janissary to send them away. It was a long time before the grand signior made his appearance, but the people waited for him with great patience. At last the janissaries appeared, followed by the ciocadars, the public officers, the principal men of the court, the musti, the kaimakan, the *kislar aga*, or chief of the black eunuchs, and two dwarfs; these were all on horseback, and advanced two by two, to the number of four hundred. In the middle of this cavalcade appeared the grand signior magnificently dressed; his turban was enriched with a superb aigrette of diamonds. He is near sixty years of age, and has a majestic figure, which inspires respect, without exciting fear. As he passed, all the spectators bowed very low, and observed a profound silence. He was followed by two of his children; one of them, who had a silk umbrella, turned towards us several times, and gazed at us with an air of wonder and surprise. Next came a man, who threw away money; and the chief of the black eunuchs,

C. R. N. AR. (XI.) June, 1794.

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who

who saluted every body, in the manner usually practised by the Turks, by laying his hand on his heart, and bending his head every now and then. The grand signior's sword, and two of his turbans, ornamented with precious stones, were borne by men. The taste, variety, and richness of the dresses, the turbans, arms, and the furs, the beauty of the Arabian horses, whose housings were edged with gold and silver, and covered with jewels, altogether formed a spectacle no where to be met with, but at Constantinople.

' After the procession I saw some carriages of a very singular construction. They were gilt, and made of basket-work; and are used by the Turkish ladies of quality, when they go abroad for amusement. In these carriages there is a mattress, on which four women can sit conveniently enough: they are usually drawn by buffaloes; for horses here are destined to a better use, and this I think is right.'

Speaking of Turkish monasteries, the traveller thus proceeds:

' There is another convent of dervises at Tophana: and the Musulmen have their Ignatius, their Bruno, their St. Francis, and their St. Anthony. There is one at Scutari, the dervises of which perform very singular ceremonies. They dance once a week; and, from an excess of piety, mark themselves on the face, and other parts of the body, with a red hot iron. A similar species of superstition prevailed among the ancients. The priests of the Syrian Goddess, who were eunuchs, whipped each other on certain days, after drawing blood from their elbows. Lucian, in relating this circumstance, adds, that the devotees among them all seared themselves, some in the wrist, and others in the neck: on this account, he says, all the Assyrians had about them marks of burning. Men must have conceived a terrible notion of God, before they could have reached such a pitch of infatuation.

' The principles of all these dervises, were they to live up to them, are very austere; but here, as every where else, they only impose on the vulgar, whose fate it is to be constantly the dupes of the artful. These priests conceal every vice under the garb of hypocrisy, intoxicating themselves continually with wine, opium, strong liquors, &c.

' There is, however, a sect among the Turks, called *Kalenders*, whose manner of thinking is very different from that of the dervises whom I have been describing; and what is uncommon, and not difficult, their practice corresponds with their principles. The maxim of these people, according to Rycaut, is, "This day we may call ours, to-morrow belongs to him who lives to enjoy it." Hence, dismissing every melancholy idea, they think of nothing but enjoying the present moment; and they spend their lives in eating, drinking, and amusing themselves. They maintain, that a tavern is as

holy



holy as a mosque; and by a toleration the more extensive as it is a theological one, they imagine this kind of worship to be as acceptable to the Deity as that of those who serve him with austerity and submission.—There are none of this sect here.

‘The Mahomedans, as well as all the Christians of the east, in order to give the greater sanctity to monastic institution, trace back their origin to the beginning of the world, and say, that among the children of God, the posterity of Seth devoted themselves to a monastic and religious life on the holy mountain.’

In p. 194, the author speaks of the *Alcoran*, though it be now universally spelled *Koran*, as the *Al* only implies *the*; and we might with equal justice say *The Thebible*. The printing-house now at Constantinople we rather doubt: there *was* one.

The following passage, in the commencement of a letter from Gibraltar, we present with applause; the sentiment is trite, we wish we could say the practice:

‘After a long and tedious passage, we are now performing quarantine in this bay, which discord has so often stained with gallant blood. Alas! when will men cease to become dupes to the ambition of their rulers? What avails it to be enlightened, if we cannot discover that war can never be advantageous to any people; that this scourge is equally ruinous to the conqueror and the conquered; and that it is the height of madness to fill a life so fleeting and transitory with pain and anxiety? Excuse these reflections: they are the more melancholy, as it is to be feared that the wishes in which they originate will never be realised.’

In a letter from Carthage, July 8, 1789, the author observes, that many Carthaginian coins in copper, impressed with the horse's head, are found on the spot, some of which he bought. This sufficiently contradicts Eckhel's migration of Carthaginian coins, in his late 4to, in which, by embracing too wide a plan, he has fallen into many errors. Indeed Shaw found similar coins there, else we should little trust the testimony of the present author. When we find him speaking of the *Ara Ægimori*, the *Ara Philenorum*, &c. as still extant (p. 225,) we really are led to suspect that these travels were fabricated in the closet; a practice as ancient as the days of Gemelli Carreri; and now so common, that half of the books of travels, published in France and England, are of this description.

*Letters to a Young Man. Part II. Occasioned by Mr. Evan-  
son's Treatise on the Dissonance of the Four generally received  
Evangelists. By Joseph Priestley, LL.D. F. R. S. 8vo.  
3s. sewed. Johnson. 1793.*

AS Dr. Priestley provoked Mr. Evanston to the present controversy, it was certainly natural for him to make a reply. His talents, also, are unquestionably respectable; his studies have been directed to the New Testament; he is, also, as well as Mr. Evanston, an Unitarian. On each of these accounts he appears a proper person to meet Mr. Evanston in the present controversy.

The talents, as well as the proofs of integrity, exhibited by Mr. Evanston, entitle him to respect; and we were pleased at the following candid testimony from Dr. Priestley,

‘ By what particular train of thought Mr. Evanston was originally led to entertain the doubts which at length produced the work on which I here animadvert, does not appear. That it was, directly or indirectly, from any disbelief of Christianity, I have not the smallest suspicion. His noble conduct in resigning a valuable church preferment, rather than recite the offices, after he had rejected the doctrines, of the established church, is an abundant proof both of his firm belief of Christianity, and of the happy influence it had upon his mind; unbelievers in general making no scruple to adhere to any church, so long as they can receive the emoluments of it. The cast of Mr. Evanston's writings also proves, not only that he is a Christian, but that Christian literature is his favourite study, all his publications being of this kind, intended to enforce, and illustrate, some article of Christian faith or practice.

‘ But having given more particular attention to the subject of prophecy, to which we are indebted for his excellent *letter to the bishop of Worcester*, he appears to me to have overlooked, and undervalued, the evidence of Christianity from *testimony*; not seeming to have considered the nature of it, and how it has actually operated in all ages, and must do, while human nature is the same that it now is, and ever has been. Also, not being able to vindicate, so well as he could wish, some particular passages in the Gospels of Matthew, Mark, and John, and in some of the Epistles of Paul, which have been urged in support of doctrines and practices which he justly deems to be corruptions of genuine Christianity, he may have wished to find those books not to be genuine, as that would be the easiest way of getting rid of the difficulty; and without considering the external evidence of their authenticity, and not having the critical skill, or the patience, that was requisite to ascertain the true sense of those passages, he has hastily concluded them to be spurious productions. In a state of mind which I have supposed



posed, nothing is easier than to find objections to any writings; and when a man has, though ever so hastily, and incautiously, advanced any thing in public, the best of us are so much *men*, and have so much of human imperfection about us, as to wish to defend it.

‘ In this manner I endeavour to account for the work, the principles of which I have, in these Letters, undertaken to refute. In his excellent letter on the subject of prophecy, Mr. Evanston first threw out an insinuation against the credit of the Gospel of Matthew, which offended many of his friends, and the friends of Christianity. But he has given us all particular satisfaction in producing the reasons on which that insinuation was founded, as we can now examine them, and judge for ourselves; whereas many persons, having a high opinion of the judgment and integrity of Mr. Evanston, were inclined to suppose his reasons to be more weighty than they will find them to be.’

Some parts, however, of the preceding passage it may be difficult to reconcile with that candour and respect which are due, in Dr. Priestley's own opinion, to Mr Evanston: and some of our readers may probably indulge themselves in a smile, when they hear the doctor making the following declaration:

‘ The only circumstance that offends me in this work of Mr. Evanston's, is the levity and contempt with which he treats those books of the New Testament which he thinks he has seen reason to reject. He had no occasion in this manner to hurt the feelings of many of his readers. What they have been long accustomed to read with reverence, they must be shocked to see made the subject of ridicule and unsparing sarcasm, and especially by a professed Christian. From unbelievers we expect nothing better, and therefore we are prepared for every thing contemptuous that they can throw out. Having nothing in their habitual feelings and state of mind congenial to the sentiments of Christians (who believe that they derive every pleasing prospect for time and eternity from the Scriptures) it cannot be supposed that they should respect those feelings of which they have no idea, and which they cannot conceive even to exist. They, therefore, have an excuse which Mr. Evanston has not.

‘ Mr. Evanston must, in his early years, have been taught to peruse the whole of the New Testament with nearly equal respect; and in reading the Gospels of Matthew, Mark, and John, must have felt just as he did in reading that of Luke. And as he grew up, and reflected upon what he read, and attended to the impressions which those writings made upon him, he must have perceived the same unequivocal marks of genuine piety, and a disinterested regard to truth, in *all* the evangelists. How he should ever come to lose those impressions, and feel differently in reading any of them, I

cannot tell. But whenever he came to suspect or to think, that they were not genuine (which he must have done with great reluctance) he should have contented himself with simply giving his reasons for the opinion he had adopted, and have dismissed those books as old friends, to whom he had formerly conceived himself to be under some obligation, and not have turned them out of doors with so much rudeness and insult.

‘ Mr. Evanston may impute it to weakness and prejudice, but I own I have not been able to read his work, and copy so much of it as I have thought proper to do, without very unpleasing feelings. Notwithstanding this, I hope it will not be perceived that it has at all influenced me in my replies to him, or that I have given way to asperity, where nothing but calm discussion was wanted. I could not treat Mr. Evanston as he has done the authors of the Gospels of Matthew, Mark, and John; and I am persuaded they will approve of my conduct, and not think the worse of their advocate for defending them without anger. On this, as on every other occasion, I could wish to imitate their excellent spirit, and in every controversy, in which human prejudices and passions are too apt to mix themselves, not to forget that I am a Christian.’

Though Dr. Priestley is certainly not a sarcastic writer, yet he does not surely hold himself bound to treat those parts of the New Testament, which he does not consider genuine, with any ‘ particular reverence:’ and some may probably think, that as Mr. Evanston considers those parts of the New Testament forgeries, which he treats with contempt, he does not act so *much* out of character, at least he is kept in countenance by many of those, who, by the opposite party, have been deemed heretics.

These Letters contain, Remarks on the Nature of Historical Evidence, which is illustrated by that of the Propagation of Christianity—On the Authenticity of the Four Gospels in general—On the Preference given by Mr. Evanston to the Gospel of Luke—On the Gospel of Matthew in general—On Mr. Evanston’s Objections to particular Passages in the Gospel of Matthew, contradictory to Passages in the Gospel of Luke—On the Ignorance and Inconsistencies, that Mr. Evanston imagines he has discovered in the Gospel according to Matthew—On the Things that Mr. Evanston objects to, as unworthy of our Saviour, in the Gospel of Matthew—On Mr. Evanston’s Objections to the Gospel of Mark—On Mr. Evanston’s Objections to the Epistle to the Romans—On Mr. Evanston’s Objections to some other Epistles in the New Testament—On the arbitrary Proceeding of Mr. Evanston, in making Luke’s Gospel his standard, by which to examine the other Gospels—It also contains, Remarks on some Passages in Mr. Evanston’s Letter to the Bishop of Worcester, on the Date of Luke’s Gospel—And on the Identity of Luke and Silas:

With



With respect to Matthew's Gospel, Dr. Priestley observes, 'that Eusebius mentions it, and in such a manner, as that it appears, there was not then any dispute about it; so that there cannot be any reason to doubt, that the Gospel, which we now have, that bears his name, was the same that we now have, and as it was originally published.'

Dr. Priestley is aware, that some have even denied that Matthew ever wrote a Gospel. But, even admitting that he did, as the subscriptions of the ancient versions, and all the writers of antiquity, who mention his affair, Papias, Irenæus, Origen, and Eusebius, intimate, that Matthew wrote in Hebrew, it may, perhaps, not appear so certain, that we now have his Gospel as it was originally published. They will, probably, rather incline to think, that the controversy turns upon these questions: when was the Gospel *according to Matthew* translated? *by whom* was it translated? and are the apparent difficulties in the Gospel of Matthew, now received as authentic, of such a nature, as to be consistent with a genuine translation?

Dr. Priestley observes, 'that the superior evidence of the authenticity of the books of the New Testament may be illustrated by that of books known to have been used in schools from the time of their first composition, and that of books, which only fall into the hands of men of leisure.' Yet there are some difficulties that might, perhaps, be pointed out in the former case, which do not exist in the latter. For example, if the writings of those called apostolical fathers be genuine, their very brief quotations, and one scarcely quotes at all, differ from the readings of our copies much more essentially than do the readings of the books used in schools: and Justin Martyr, who is allowed to be the earliest writer of the Gentile Christians, never takes notice of either of the Gospels, in particular, but quotes from a book entitled, *Απομνημονευματα των αποστολων*; yet this same Justin never refers to the writings of the Old Testament, without mentioning the author. We barely state this circumstance; but draw no conclusion, except this, that the writings alluded to by Dr. Priestley are not involved in such difficulties.

The greater part of these Letters are taken up in establishing the authenticity of the Four Gospels; the remarks on the genuineness of the Epistles are very concise. The Epistles were, probably, written before the Gospels; and it may, perhaps, be thought, that the objections to the Gospel are of a more serious nature, and have more the appearance of difficulties, than what can be alleged against the Epistles.

To those who admit the authority of revealed religion, and who are interested in theological controversies, we earnestly

recommend the whole of this important controversy. There is much perspicuity, good sense, and calmness, conspicuous in these Letters: to some probably it may appear, that considering the importance of the subject, Dr. Priestley was too hasty in his Reply.—Some observations are contained in the former part of these Letters, that have excellencies, independent of their immediate relation to this subject. In the Preface, Dr. Priestley observes,

‘ I have, in these Letters, as on other occasions, endeavoured to point out the real foundation of our faith in the Gospel history, and to shew that it is independent of the authenticity of any books. It has not been by the fair examination of historical evidence, but in most cases by some short metaphysical reasoning, that men have become unbelievers, and in general it has been their having conceived what they had been taught to consider as Christianity to be unworthy their ideas of God, or their discovering some seeming impropriety in the books which they had been taught to regard as inspired, that has, without any farther reasoning, induced them to reject Christianity. It cannot, therefore, be too strongly held out to them, that the truth of Christianity is independent of every thing of this kind; that, let them think what they will of the doctrines of the Gospel, or of the books that contain them, a man must have a divine mission who in proof of it, does what God alone could empower him to do; and that Christ and the apostles unquestionably did such things, *i. e.* work real miracles, if the evangelical history be only in the main true. For without this it was naturally impossible that Christianity should have been received, as all history, sacred and profane, shews that it was, in the early ages.’

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*The Antiquities of Ireland. By Francis Grose, Esq. F. A. S. Vol. I. On Super Royal Quarto, 5l. 14s. Imperial Octavo, 4l. 2s. Hooper. 1793.*

**T**HERE is no study more interesting than that of antiquities, when it is pursued upon a liberal and comprehensive plan, and descends not into those petty and trifling details and inquiries which disgrace the science. The contemplation of magnificent ruins produces the sublimest sensations, and suggests a train of moral reflections, which have a natural tendency to refine and purify the intellect, and consequently to improve and reform the heart. The pencil of the artist should, however, always accompany the researches of the antiquarian; they mutually assist each other—They give immortality to that which is in a state of decay; and enlighten future generations, by faithfully transmitting a picture of the past.

There are few of the amateurs of this science, who will not sympathise with us in regretting the loss which it sustained  
in



in the decease of the ingenious and indefatigable captain Grose. His Antiquities of England, Wales, and Scotland, have consecrated his name to all posterity in this department; and we have only to regret, that he did not sooner direct his attention to a country, which abounds more in superb and curious ruins, and in more interesting materials for the pen and pencil of the antiquarian, than perhaps any country in this northern quarter of Europe. The loss, however, we must observe, is most ably and satisfactorily supplied upon this occasion, by the work having fallen into the hands of that very distinguished Irish antiquary Mr. Ledwich, and by the munificence of the right honourable William Cunningham, who has bestowed his most noble collection of drawings for the use of this publication.

The work is introduced by three very ingenious disquisitions by the present editor, Mr. Ledwich. The first on the pagan, the second on the monastic, and the third on the military antiquities of Ireland. The two former of these are chiefly abridged from his essays; the latter never before appeared.

In these dissertations, Mr. Ledwich adopts the opinion that the primæval possessors of Ireland were Celtes—That Druidism was professed by all the Celtic tribes, the leading feature of which was the celebration of their sacred rites in oaken groves. From the term *Doire*, *Daire*, or *Derry*, the oak, our editor derives several of the Irish names of places, such as *Deir-magh*, *Dar-inis*, *Dar-neagh*, &c. When divine honours came to be paid to mortals, they were interred in this grove—The Irish *Cille* or *Kil*, denotes both a sepulchre and a church, whence *Kil-bridge*, *Kil-catain*, *Kil-abbans*—that is *St. Bridgets*, *St. Catains*, *St. Abbans*, &c. Frequently the wood and church formed a compound name *Kil-Doir*, now *Kildare*. The deity adored there was fire, or the sun.

The next possessors of Ireland, according to our ingenious editor, were the Scythians, Goths, or *Firbolgs*, who, about 300 years antecedent to the Christian æra, poured into the British isles. They inhabited caves a great part of the year, and in these they interred their patriarchs and beloved chiefs. The northern superstition attributed divine qualities to monstrous upright stones. The *Cromleac*, or crooked bending stone, was also an object of superstition with this barbarous people. The forms of these are very different; the greater part of them consist of three large stones as supporters, on the top of which one broader and more flat is placed, but sometimes the tail of the impost rests upon the ground, while its head is supported by two uprights. The *Cromleac* at *Tobinstown*, in the county of *Carlow*, has a covering stone twenty-three feet long and eighteen broad, and makes, with its supporters,

porters, a large room. That at Brownstown, in the same county, has an impost containing 1283 feet of solid contents. All these works have been discovered to be sepulchral. They might have served as pedestals for the huge images of the northern deities. They were certainly used for sacrifices, and it appears probable that even human victims were offered up upon them. *Cairns*, he observes, are also sepulchral. They are common in Ireland, and are composed of immense conical heaps of stones. This practice, Mr. Ledwich adds, was Gothic, as every stone monument undoubtedly was.

Our editor remarks, that Christianity was early planted in Ireland, and that St. Jerom incontestibly proves that there was a Christian church there in the fourth, and the beginning of the fifth century. Monks greatly flourished there in the sixth century, in the persons of Columba, Congel, and Carthag. The last fixed his residence at Rutheny in Westmeath, where there arose 867 monks. Congel built the monastery of Bangor on Carricfergus Bay—St. Bernard says it was a noble foundation, and one of its sons, Launus, himself, was the founder of 100 monasteries. In the seventh century, the regular and secular clergy were as numerous as the men of every other denomination put together. Towards the conclusion of the eighth century, the invasion of the Ostmen commenced, and in the ninth, they embraced the gospel. No foreign religious order was established in Ireland till this period. The Irish monk, who instituted rules, followed the oriental. The Augustinians did not appear till 1192, when Strongbow brought four from Bodmyn in Cornwall to his abbey of St. Kell's in the county of Kilkenny. About the year 1144, Mellifont, in the county of Lowth, was founded for Cistercians, and in the years immediately following, about thirty-six more of the same order. These were followed by forty houses for Dominicans, sixty for Franciscans, and as many more for the other orders. The researches of Mr. Archdall have discovered 1188 monastic foundations in Ireland; and one of the smallest abbeys, Monainca, had above 500 acres of arable and pasture land, with the right of tithes and many advowsons; the whole worth only about 40l. in 1568. At the Reformation, the great abbots surrendered upon pensions, and the monkish lands were given to different persons for various considerations. This part of the work is illustrated by beautiful engravings of the Cromlechs at Tobinstown and Brownshill; an apparently accurate view and plan of the extraordinary stone gallery at New Grange in the county of Meath, and a very fine plate representing the several religious orders.

In treating of the military antiquities, Mr. Ledwich remarks, that the Celtes, the original inhabitants of Ireland, were



were a timid and unwarlike race. Their fortifications were only a spot surrounded by felled trees or a ditch. The Firbolgs, on the contrary, were a military nation, and had regular armies constituted on feudal principles, and composed of infantry, cavalry, and war chariots. Their encampments were on conical rising grounds, encircled with a single, double, or triple entrenchment. This fortified conical hill was called *Dun*, from its shape. The Danish fortifications were high conical hills, insulated rocks, and particularly round forts of lime and stone, which have been called Norwegian castles.

About the conclusion of the twelfth century, the Irish had bridles, but no stirrups, boots, or spurs; and even in 1584, they were still without stirrups. About that period the *Galloglass*, or foot soldier, was dressed in a long shirt of mail down to the calf of his leg, with a broad axe in his hand; these shirts were stained with saffron or human urine. The *Kerns* were light armed infantry, with swords and javelins. The *Hobblers*, or horsemen, wore a short coat of mail, and had lances, bows, arrows, and a sword. The *Skene* (from the Anglo-Saxon *segen*) was a short sword, and was a Firbolgian instrument.

The first established force in Ireland, was in 14th Edw. IV. when 120 archers on horseback, 40 horsemen, and 40 pages, were allowed by parliament.—The pay of the Irish army under the duke of Clarence in 1361, was thus: the earl of Ormond for himself, 4l. a day, 2 knights, 2l. 17 esquires, 1l. 20 hobblers armed, 6d.

The building of forts and castles was commenced in Ireland only after the conquest by Henry II. and they were all constructed for many centuries by English architects and masons. In the course of time they multiplied to an incredible degree, so that in 1606, by the inquiries taken of some Irish nobleman's estates, it appears that some of them had above sixty castles. By instructions from the council in 1615, we find places of defence distinguished into forts, castles, piles, or houses. By the first are meant the old Danish forts; by *piles*, a collection of buildings encompassed with a rampart, impaled, and which was afterwards styled a *bawn*; and by *houses*, those intended for defence with battlements and flankers. A plate of military antiquities accompanies this division of the work.

From so picturesque a country as Ireland, the public will naturally expect a variety of striking and beautiful views, and in this the present volume will not disappoint them. The plates are in number 140, and besides those already noticed, are as follows:

COUNTY

COUNTY OF CARLOW. 1. Carlow Castle. 2. 3. Clonmore Castle in two Plates.

COUNTY OF CLARE. 4. Oratory near Killaloe.

COUNTY OF DOWN. 5. Dundrum Castle. 6. Dundrum Old Mansion. 7. Gray Abbey.

COUNTY OF DUBLIN. 8. Bagginstroth Castle. 9. Baldungan Castle. 10. ——— Church. 11. Brown's Castle. 12. Bullock's Castle. 13. Castle Knoch. 14. Christ Church. 15. Clondalkin Church Tower. 16. Dalkey Castles. 17. Drumcondra Church. 18. Howth or Hoath Church. 19. Lusk or Lush Church. 20. Patric's (Saint) Cathedral. 21. ——— Plan. 22. Simon's Court Tower. 23. Sword's Castle. 24. ——— Church. 25. Simon Castle. 26. Tallagh or Tullugh Church.

COUNTY OF GALWAY. 27. Athenry Abbey. 28. Birmingham Castle. 29. Plan on the same Plate as Claddagh Castle. 30. Castletown Castle. 31. Claddagh Castle. 32. ——— Plan on the same Plate as Birmingham Castle. 33. Clare Galway Abbey. 34. Dunmore Abbey. 35. Kilconnel Abbey. 36. ——— Plan. 37. Tuam Abbey.

COUNTY OF KERRY. 38. Lisslaghtin Abbey.

COUNTY OF KILDARE. 39. Kildare Abbey. 40. Kilkea or Killea Castle.

COUNTY OF KILKENNY. 41. Black or Dominican Abbey. Plate I. 42. ——— Plate II. 43. Canice (Saint) Cathedral Church. 44. ——— Plan. 45. Franciscan Abbey. 46. Gowran Abbey. 47. ——— Plan. 48. Graingemanach Abbey, Plate I. 49. Plate II. 50. Jerpoint Abbey. 51. John's (Saint) Abbey. 52. Kilkenny, Bastion in. 53. Thomastown Abbey. 54. ——— Plan.

COUNTY OF LEITRIM. 55. Dromahaire Abbey. 56. ——— Plan. 57. Jamestown Church or Friary.

COUNTY OF LIMERICK. 58. Adare or Adaire Castle.

COUNTY OF LONGFORD. 59. Lanesborough Abbey.

COUNTY OF LOUTH. 60. Dundalk Church Tower.

COUNTY OF MAYO. 61. Ballintubber Abbey. 62. Ballyhaunes Abbey. 63. Buryohool Abbey. 64. Borisk Abbey. 65. Rosserick or Rossfork Monastery. 66. ——— Plan. 67. Turlough round Tower and Church. 68. 69. Urlare or Or-lare Abbey. Two Plates.

QUEEN'S COUNTY. 70. Granstown Castle. 71. Lea Castle. 72. Moret Castle.

COUNTY OF ROSCOMMON. 73. 74. 75. Boyle Abbey. Three Plates. 76. ——— Plan. 77. Coote Castle. 78. Ennismacreeeny or Ennismacreey Church. 79. Mac Dermot's Castle. 80. 81. Roscommon Castle. Two Plates. 82. ——— Plan. 83. Tulsk Abbey.

COUNTY



COUNTY OF SLIGO. 84. Balvy Castle. 85. 86. Ballindown Abbey. Two Plates. 87. 88. Ballymote Castle. Two Plates. 89. ——— Plan on the same Plate Ballynafad. 90. Ballynafad Castle. 91. ——— Plan. 92. Ballafadare Abbey. 93. ——— Church. 94. Bennda Friary. 95. Bennada Friary, inside View of. 96. Court Abbey. Plate I. inside View, Plate II. 98. Church in Church Island. 99. Meemleck Castle. 100. 101. Newton Castle. Two Plates. 102. O'Garra's Castle. 103. Rofslee Castle. 104. ——— Plan on the same Plate as Sligo Abbey. 105. 106. 107. Sligo Abbey. Three Plates. 108. ——— Plan on the same Plate as Rofslee Castle.

COUNTY OF TIPPERARY. 109. Ardfinnan Castle. 110. Cashel Cathedral. 111. ——— Plan of Gormarch's Chapel at ditto. 112. 113. Holy Cross Abbey. 114. ——— Plan. 115. Kilcooley Abbey. 116. Knight Templars, Castle of, in Thurle's. 117. ——— Plan. 118. Roscrea Castle. 119. Thurle's Castle.

COUNTY OF WATERFORD. 120. Reginald's Tower.

COUNTY OF WESTMEATH. 121. Multifernam Abbey.

COUNTY OF WEXFORD. 122. Clonmines Abbey. 123. Duncannon Fort. 124. Dunbready Abbey. Plate I. 125. Inside View. Plate II. 126. ——— Plan. 127. Enniscorthy or Inniscorthy Castle. 128. Fethard Castle. 129. ——— Plan. 130. Hock Tower. 131. ——— Plan. 132. Mary's (Saint) Church, Wexford. 133. Slade Castle. 134. Fintern Abbey. 135. Plan.

The drawings are by the late captain Grose, by lieutenant Daniel Grose, by Brien, Cocking, Bigari, Barralet, and other eminent artists, the latter chiefly from the collection of Mr. Cunningham. With many of the views we are *personally* acquainted, and as far as our remembrance serves us, they appear to be accurate and excellent in every respect. The engravings are in a superior style.

Seven pages of the descriptions only are written by captain Grose; but the others are ably executed by Mr. Ledwich. Though short, they are satisfactory; and though accurate, they are entertaining. They are enlivened occasionally by anecdotes, and sketches of history.—We shall transcribe a few specimens.

In the description of Christ Church Dublin, we find the following curious catalogue of relicks:

' Before the Reformation, this church attracted the devotion of the superstitious, by having the following reliques: a crucifix, which spoke twice; St. Patrick's high altar of marble, on which a leper was miraculously carried from Great Britain to Ireland; a thorn  
of

of our Saviour's crown; part of the Virgin Mary's girdle; some bones of St. Peter and St. Andrew; the reliques of St. Clement, St. Oswald, St. Faith, abbot Brendan, St. Thomas Becket, St. Wolstan, St. Laurence O'Tool, and the shrine of St. Cubeus, brought from Wales in 1405, and the staff of Jesus, with which he expelled all venomous animals from the isle. These precious reliques were much damaged by the fall of the great eastern window, occasioned by a sudden tempest, which happened the 19th of July, 1461; but severer calamity attended them, for they were brought into High Street, and there publickly burned, A. D. 1538: this was more efficacious, in withdrawing the veneration of the vulgar from such gross and deplorable idolatry, than a thousand sermons.

### ‘ CASTLE KNOCK.

‘ This is a respectable old ruin; respectable as to age; for Strongbow, according to Regaw, bestowed it upon his intrinsic friend Hugh Tirrel. In 1288, a Hugh Tirrel was lord of Castle Knock, and so was another Hugh Tirrel in 1486. It was the head of a large seignory, and the family branched out extensively, and were of importance in every period of our history.

‘ The 24th of February, 1316, Bruce marched to Dublin, and took Castle Knock and its lord Hugh Tirrel, and also his wife; but they were afterwards ransomed. In June 1642, colonel Monk took Castle Knock, killed eighty rebels, and hanged many more; and in 1649, the earl of Ormond appeared before it. The situation of the castle is bold, and commands a beautiful and ample prospect: it fell to decay after the Restoration and the establishment of peace.

‘ Tradition says, there was a window in Castle Knock, neither glazed nor latticed, yet a candle being set there in the highest wind or storm, burns as quiet as in a perfect calm; and that there is a spring of water, wholesome to human bodies, but poisonous to beasts. In ages of ignorance and superstition, instances of piseog, or witchcraft, were every where to be found.

‘ Richard Tirrel, in the 13th century, founded an abbey here, and dedicated it to St. Brigit. This view was drawn by T. Cocking, anno 1790.’

### ‘ TALLAGH CHURCH.

‘ This is usually written Tully, but Tallagh, Hibernized from St. Olave, is the right spelling. This church was founded by the Ostmen, and dedicated to their king and patron, St. Olave. He was king of Norway, and being instructed in evangelical truths in England, he went from thence to Rouen, where he was baptized. On his return home, he carried with him some ecclesiastics to convert his subjects; but they refusing to listen to his preachers, and offended at the severe means he used in converting them, expelled him



him his kingdom, and at the instigation of Canute, he was murdered the 29th of July, on which day the anniversary of his martyrdom is celebrated. He had a church in Dublin, the scite of which is not known; and this of Tallagh, near Loughlinstown, seven miles from Dublin.

‘ Every circumstance relative to this edifice, bespeaks its antiquity: its smallness, its semicircular arches and various crosses in its church-yard. One cross, mounted on a pedestal, has four perforations in its head, through which child-bed linen was drawn to secure easy delivery, and health to the infant. These holes were also used on matrimonial contracts among the northerns settled here: the parties joined hands through them, and no engagement was thought more solemn or binding. Such promises in Scotland were called the promises of Odin. This superstitious appropriation of stories, fully evinces its origin to be from the north, and derived from thence to us.’

#### ‘ DRUMCONDRA CHURCH.

‘ This chapel was erected by the family of Coghill. The late earl of Charleville had the presentation to it, and it continues in his representatives. It is situated about a mile and a half north of Dublin. Over the church-door is a sun-dial, with these very apposite words; *Dum spectas, fugio.*—The cemetery is large, and on one of the stones are these lines:

‘ Nor tender youth, nor hoary age,  
Can shun the tyrant Death's dire rage;  
Yet truth and sense this lesson give,  
We live to die, and die to live.’

‘ But Coghill's monument is most remarkable: he is represented sitting in his robes as chancellor of the exchequer; below, at his right hand, is Minerva, and at his left, Religion, in white marble, with the artist's name, P. Sheemakers. F.

‘ The following inscription gives us the particulars of his life and death:

“ Marmaduke Coghill, eldest son of sir John Coghill, of Coghill Hall, in the county of York, knight, was born in Dublin, on the 28th day of December, 1673.

“ In 1687, he was admitted a fellow commoner in Trinity College, Dublin; in 1691, he took his degree of doctor of the civil law. In 1692, he was elected representative for the borough of Armagh, and in every succeeding parliament was unanimously chosen to represent the university of Dublin. In 1699, he succeeded his father as judge of his majesty's court of prerogative. In 1729, he was sworn one of his majesty's most honourable privy council, and appointed one of the commissioners of his majesty's revenue.

In

In 1735, he was advanced to the office of chancellor of the exchequer, and held that post till his death.

"In public life, his great abilities and unwearied diligence, the calmness of his temper and clearness of his judgment, his extensive knowledge in the canon and civil law, and his inflexible regard to justice, rendered him a most discerning and impartial judge.

"His great experience of the true interest of his prince and country, and his strict attention and inviolable regard to both, qualified him equally to discharge his trust, both as a counsellor and servant of the crown, and as a representative of the subject.

"In private life he was a most zealous active friend, the patron of merit, the arbitrator amidst jarring interest and parties.

"His universal benevolence endeared him by the most engaging and affable behaviour, and animated with the greatest zeal and abilities, distinguished him in every scene and period, as the friend of mankind, and caused his death to be justly lamented as a national loss.

"He died of the gout in his stomach, on the 9th of March 1738, after a long and painful illness, which he supported with patience, fortitude, and resignation.

"Mary Coghill hath built this house for the worship of God, and erected this monument to the memory of so valuable a brother, whose body is laid in the vault, belonging to his family in St. Andrew's church, Dublin."

"On the 18th of May, 1791, were deposited here the remains of the much lamented Francis Große, esq. whose mental endowments and social qualities, had long procured the admiration of the public, and endeared him to a numerous circle of friends. The idea of illustrating the history and antiquities of the British isles, by existing monuments, was noble and magnificent; while it showed the vast capacity of his mind, the execution of it demonstrated that talents, like his, were only adequate to so arduous an undertaking. The lovers of the fine arts in Ireland, with a generosity becoming a brave and enlightened people, are about to erect a monument to his memory, and an account of his life and writings are preparing for the public.

"Semper honos, nomenque tuum laudesque manebunt.

"This view was drawn by lieutenant Daniel Große. Anno 1791."

#### ‘ ABBEY OF DROMAHAIRE.

"This monastery is properly named Creevela, is in the barony of Dromahaire, and near the town of that name, situated on the river Boonid, which falls into Lough Gille. It was founded in 1508, by Margaret ny Brien, for Franciscans of the strict observance.



vance. She was daughter of lord O'Brien, and wife of Eugene, lord O'Bourk, and dying in 1512, lies here interred.

' The church stands on the side of a hill, and consists of two large chapels, divided by a belfrey, under which you pass through an elliptical arch, the lower terminations of which are ornamented with foliage, and a small angel in the attitude of prayer.

' The O'Bourks were ancient proprietaries of West Brefsny, now the county of Leitrim, and one of them lies here at full length on a tomb over the burial-place of his family. There are also several curious figures, inserted into the walls, over the graves of the Murrighs, Cornins, and other eminent families of the vicinity.

' One of the O'Bourks was an active rebel in 1588. On his submission, he went to England and was introduced to queen Elizabeth, but refused to bend his knee. Being asked why he did not, he answered, that he was not accustomed to it. How, says a smart English lord, not to images? Aye, replied O'Bourks, but there is a great deal of difference between your queen and the images of saints. He gravely petitioned the queen, not for life or pardon, but that he might be hanged with a gad or withe, after his country's fashion, a request, which no doubt, was readily granted him.'

#### ' FRANCISCAN ABBEY.

' We have every reason to place the foundation of this monastery, previous to the year 1230, for "in the chore of the friars-preachers, says Stanihurst, William Marshall, erle of Pembroke, was buried, who departed this life in the yere 1231; Richard, brother to William, to whom the inheritance descended, within three years after, deceased at Kilkennie, being wounded to death in a field in the heath of Kildare, in the year 1234, the twelfth of April, and was intombed with his brother, according to the old epitaph here mentioned. "Hic comes est positus, Ricardus vulnere fissus cujus sub fossa, Kilkennia continet ossa."

' The new choir was not completed before 1321, when the great altar, a marble table of amazing size, was consecrated, and in ten years after, the bishop of Waterford consecrated the cemetery. A great flood in the river Nore, destroyed all the bridges and mills in Kilkenny, but dared not approach, if we believe tradition, the high altar of this church. Nor were the friars of this house less successful in forging other miracles, and getting them credited. Elizabeth Palmer, who built at her own expence the forepart of the choir, and was interred therein, died a virgin at the age of seventy, though she had been married young, and to several husbands.

' St. Francis's well, belonging to this church, was famous for miraculous cures, and still among the superstitious, preserves some degree of reputation. Henry VIII. granted this monastery and its possessions to the corporation of Kilkenny, part of it is now a horse-barrack. It was an elegant building as its surviving remains evince.'

C. R. N. ARR. (XI.) June, 1794.

Q

A Trea-

*A Treatise on the Science of Muscular Action. By John Pugh, Anatomist. Illustrated by fifteen Copper-plates. 4to. 2l. 2s. Boards. Dilly. 1794.*

**I**T has often been our misfortune to observe men such martyrs to the gout, that they have been disabled for a series of years from making a free use of their limbs, and prevented from pursuing a course of bodily exercise so essential to health; as well as a variety of other objects crippled, lame, and deformed from different causes; and we have always lamented that the surgical art should be so defective, as not to afford relief to such unfortunate sufferers. Indeed we have been apt to consider several of these maladies as *approbria chirurgicorum*; finding that many of them have been cured either by time or accident, after having foiled the efforts of practitioners, who stood high in their profession with the public.

It is, therefore, with singular pleasure, that we have perused the work before us, which promises success in many desperate cases, and that by the most simple means.—Nature has in herself wonderful resources, and when judiciously assisted, seldom fails to exert her powers to the most happy purposes. But we are sorry to say she is often disturbed in her operations, by ignorance, inattention, or a mistaken notion, relative to the means which she exercises for the promotion of her salutary ends: and in no instances, perhaps, more than in cases of distortion and lameness, particularly in constitutions far distant from any stage of decrepitude. In all cases of disease, she is to be observed with great attention; and all her operations are to be imitated with that gentleness and simplicity, that parts affected may not be weakened and destroyed by efforts too powerful for the debilitated state into which they have unfortunately fallen.—This plan our author seems to have pursued, and with what success his work very clearly manifests. He has treated his subject in a concise and masterly manner, and has endeavoured to shew that it is founded on rational principles, and supported by experience. Indeed it appears astonishing to our reflection, that some such scheme has never before been brought forward, particularly as general exercise has been universally allowed in all ages, and by every species of practitioners, to be the grand preservative and restorer of health. It is surprising after the various hints given us by the ancients, respecting partial or local exercise, that it should not have been adopted and pursued; particularly when we consider the improved state of surgery as it stands in the present period; and the more simple modes used in practice, which are received and made general only when confirmed by experiment.

Mr. Pugh appears to have taken every proper step to support his



his doctrines, and has proved incontestibly their validity by names of such respectability, that he has not permitted scepticism to exercise its ingenuity with any success. We shall now, therefore, lay before our readers an account of the work which he introduces under the sanction of some men, whose allowed abilities will add weight to the publication, we mean those of Dr. Baker, Mr. John Hunter, and Dr. Lettsom, who all declare his apparatus well calculated to answer the intended purposes; to which Dr. Lettsom adds: 'From the benefits derived by gentlemen of my acquaintance.'

Our author then proceeds in his Introduction, to explain the reasons that first induced him to make the attempt; 'upon conversing,' says he, 'with several of the medical profession, respecting the multiplicity of chronic complaints, which generally affect the limbs, he found that recreative exercise was by no means adequate to complete a recovery, because the parts locally affected received thereby no benefit.'—And, 'persuaded from the opinions of the best authors which he had read, and the lectures he had heard, that strength, vigor, and activity, were to be given to the muscular system by general exercise; he was conscious, also from repeated experience, that partial exercise would relieve and remove local complaints, and in recent cases of debility and injury, restore their limbs to the performance of their proper functions.'—On this idea he forms the whole of his work, which he endeavours to establish by shewing, 1st. the different effects of inactivity and exercise on the human machine; 2d. giving the opinions of various authors, ancient or modern, on these subjects; 3d. pointing out the necessity and importance of exercise; 4th. furnishing an account of the formation of muscles; 5th. treating of muscular action, and the principles from whence they derive their powers; 6th. exhibiting a table of the muscles with their uses and plates; 7th. introducing the other moving powers of the machine connected with the muscles; and closing with a number of cases, wherein great benefit had been received by his mode of treatment and apparatus.

The regular method in which the whole is conducted, not only renders it very readily intelligible, but also satisfies our reason, by laying down first the general necessity for exercise, shewing its effects, how those are produced, and proving, how from the nature and formation of the parts, partial action may be communicated to them, and be attended with similar consequences. We cannot, however, think there was a necessity for such a variety of quotations, to prove the utility of exercise, and the disadvantages of inactivity; it would have been sufficient to have mentioned the general effects how they were occasioned, for physicians of all ages have agreed so uniformly

with regard to the principles, that they are considered as self-evident propositions. We think it proper to supply this hint, in hopes that if the work should require a second edition, it may be attended to, which will save the reader some unnecessary trouble, and take from the work a tedious and disinteresting part.

But still to render the work more complete, our author has supplied a general table of the muscles, arranged them alphabetically, and explained their uses, with a number of plates, that are executed with such a degree of boldness and perspicuity, as renders their action perfectly intelligible, and makes us acquainted with the positions of the body, necessary to promote the different actions conducive to the cure, or alleviation when labouring under disease. The delineations of them are clear and distinct, and a happy view of them in their different states of contraction, relaxation, and extension, in the various circumstances under which they are placed, so well expressed, as to render the means from whence advantage is to be derived to the valetudinarian, readily comprehensible.

Upon the whole, we confess that we have received much pleasure and information in the perusal, and would recommend it to our readers, particularly such as are afflicted with maladies it promises to relieve—and though we cannot say any thing of the apparatus invented by our author, as he has not furnished us with a description, we doubt not, but, if it is continued, so as to supply degrees of motion to muscular parts morbidly affected, where there is a deficiency of power, similar to that which can be afforded to muscles capable of action, similar benefit will be the result.

With what probability this may be expected, will be best shewn from the author's own words, with which we shall close the account.

\* It is no small satisfaction to me, that I have been enabled to lay before my readers not only the utility of general, but also the necessity of *partial exercise*, from the authority of the most respectable characters in medicine, both ancient and modern. But they seem not to have carried the latter far enough; for though we will allow great benefit may be derived in many cases by the strict observance of the rules which may be deduced from what has already been advanced in mild and recent cases, still will they all be insufficient in cases more inveterate, though curable by proper applications.—We find many arthritic subjects who, either from extreme debility, pain, or some other cause, cannot of themselves give power and force enough to the muscles, either to counteract the great contractility of some, to give proper elasticity to others—or promote a due circulation sufficient to alleviate or cure the local affections.—



For many can only submit to frictions, which are applied too *superficially* to produce proper action on the more interior parts: for we find, that neither the muscular fibres, tendons, nerves, blood vessels, nor lymphatics, which are deeper seated, can sufficiently experience the effects which ought to be occasioned by motion?—a great number of convalescents, who have used frictions assiduously, can be brought in proof of this assertion, and such as have by more powerful motion applied to the limbs received every desired benefit.—Some contrivance, then, has been long wanting, whereby all the muscles, left in a morbid state of debility, might be thrown into action, and that action continued or their too powerful contractility counteracted, and that with as much ease as the nature of the case would admit, or the necessity demand.—It has been my study for a number of years to contrive such an apparatus; how far I have succeeded, will be most satisfactorily proved by the following cases; a careful comparison of which with the principles that have been laid down in the foregoing sheets, will shew incontestably, I flatter myself, that the plan is founded on reason, and not on the vain boastful pretences of quackery and imposition.’

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*The Catechism of Man. Pointing out from sound Principles, and acknowledged Facts, the Rights and Duties of every rational Being.*  
8vo. 6d. Eaton. 1794.

**T**HE principles of Mr. Thomas Paine have been conveyed in various shapes to the public, since the circulation of his works was prohibited. We have them here in the form of a catechism, accompanied with notes, in which every possible outrage is offered to the system and administration of the British constitution. The following lines from the Preface will afford a tolerable specimen of the author's powers of persuasion:

‘It is the people who have been the authors of almost every thing, either illuminating in science, or useful in art. Who discovered the circulation of the blood?—The people. Who the art of printing?—The people. Who the power of the magnet?—The people. Who the use of logarithms?—The people. Who the continent of America?—The people.’

This method of answering questions, which have long puzzled the ablest antiquaries and historians is certainly *new*, if not satisfactory, and it may be continued *ad infinitum*, without the risk of contradiction, for all inventions were certainly owing to *some people* or other.

*A Friendly Address to the Reformers of England.* 8vo. 6s. J. Evans. 1794.

An earnest, and we could wish a successful, dissuasive from the intemperate violence and rancour, the continual appeals to the passions of the multitude, and all other characteristics of our modern political reformers, which, we are persuaded, have done much harm, with very little good. The author is an enemy to the confederacy of sovereigns against France; but as much averse to the arts by which our reformers have endeavoured to make an impression.

*Essay on Parliament, and the Causes of unequal Representation.* 8vo. 1s. Johnson. 1793.

In this publication, the origin of parliaments in England is traced with some ingenuity, as are also the causes of the present defects in the national representation. On the latter subject it appears, that only such towns as formed a part of the demesnes of the crown, or were in some way under the influence of its immediate dependants, were vested with the privilege of sending members to parliament; and that a number of very considerable towns were excluded on account of their being independent of the court. Our author next inquires into the right of electing by burgage-tenure, which, he contends, was originally attached to the occupation of the burgages, and not to the freehold.

On the plan of reform most worthy of being embraced, our author is inclined to deny the expediency of conferring a vote on every householder in a borough, and suggests the propriety of vesting that privilege, either in the rental, the payment of taxes, or the number and dimensions of rooms in the householder's dwelling. He inclines, however, most strongly to the last, as being the least liable to fluctuate. After a variety of remarks, on the payment of salaries to the members, on the duration of parliaments, on augmenting the number of county members, on the prevention of bribery, &c. the author proceeds to examine the plea urged by the persons now in power against an immediate reform; but, for the particulars of this enquiry, we refer to the work; which is by no means destitute of information.

*The Two Systems of the Social Compact, and the Natural Rights of Man examined and refuted.* 8vo. 1s. Debrett. 1793.

Calm reasoning is highly acceptable amidst a conflict of opinions, and the attempt to reconcile them, however arduous or unsuccessful, is to be commended. This author professes to steer a middle course between the advocates for the Social System, i. e. the followers of Burke, and those for the Natural Rights of Man, i. e. the Painites. Much sensible discussion is bestowed to prove that both are wrong; but it is not difficult to perceive that our author is not completely



completely insulated, there evidently appearing a small *isthmus*, by which he can conscientiously communicate with the friends of Mr. Burke.

*The Meditations of a Silent Senator.* 8vo. 1s. 6d. Nicol. 1794.

This *Silent Senator* is a very keen advocate for the war. He thinks it could not have been averted, and that the conduct of it has not been less successful than it was natural to expect from many unforeseen and new circumstances. He consequently defends the continuance of it, upon the ground that there are no persons in France with whom we can safely treat. The style of these Meditations is uncommonly neat, and the author is very happy in several strokes of irony, which will no doubt be well received by the house, whenever he pleases to become a *speaking Senator*.

*Additional Letters of Brutus.* 8vo. 1s. Longman. 1794.

Brutus may stand — at some distance indeed from Junius. But he is dignified, manly, and loyal. — Much good advice he gives; but, as usual, much good advice will be lost.

*Considerations on the French War, in which the Circumstances leading to it, its Object, and the Resources of Britain for carrying it on, are examined in a Letter, to the Right Hon. William Pitt. By a British Merchant.* 8vo. 2s. Eaton. 1794.

The professed object of this pamphlet occupies the least part of it; the bulk of it is a tissue of opinions, mostly hackneyed, on the slave-trade, corporation and test acts, Messrs. Burke and Paine, reform of parliament, proclamations, and other political topics of the day. The minister is stripped of all his talents, and of what is more valuable, of his consistency and principle. Contrary to the sentiments of many writers on his side of the argument, this author is a powerful advocate for the circulation of paper, and country banks. It is but justice, however, to add that, on some subjects which come in his way, he is more attentive to argument and matter of fact, than almost any of those writers who have lately addressed the minister, and although his style will admit of pruning, he is not inattentive to such ornaments as the matter will admit.

*Extermination, or an Appeal to the People of England, on the present War with France.* 8vo. 6d. Eaton. 1794.

To enable our readers to judge of this author's intention, we have only to state that he endeavours to prove that the present war is undertaken 'for the extermination of twenty-seven millions of our fellow-creatures' — And how ably he defends the conduct of the French may be inferred from the following challenge. 'Notwithstanding what has been said of the ferocious and sanguinary violence of the French, we will defy any man to prove, that there ever was an instance of wanton cruelty among them!'

*The Trial of William Winterbotham, Assistant Preacher at How's Lane Meeting, Plymouth; before the Hon. Baron Perryn, and a Special Jury, at Exeter; on the 25th of July, 1793, for Seditious Words. Taken in Short Hand, by Mr. William Bowring. 8vo. 2s. Ridgway. 1794.*

These trials are curious and important. In the first, Mr. Winterbotham, a dissenting minister of the Baptist persuasion, at Plymouth, was prosecuted at the Exeter assizes, July 25, 1793, for having preached a sermon the 5th of November preceding, in which he made use of the following expressions:

'The laws made at that time (*the Revolution, 1688*;) have been since abused and brought into disuse; and it particularly behoves me to speak of the present times.'—'I highly approve of the revolution in France, and I do not doubt but that it has opened the eyes of the people of England.'—'Why are your streets and poor-houses crowded with poor, and your jails with thieves, but because of the oppressive laws and taxes? I am astonished that you are quiet and contented under these grievances, and do not stand forth in defence of your rights.'—'You fancy you live under a mild government and good laws, but it is no such thing.'—'I speak boldly, I deny it (*mentioning the reduction of the national debt*) for it is no other than a person taking money out of one pocket, and putting it in the other.'—'When there is a demand made to the house of commons, for a supply, they (*the commons*) deny it at first, and on a second demand, there are two thirds, or three fourths will grant it; and then they will share it among them.'—'We have as much right to stand up as they did in France for our liberty.'—'His majesty was placed upon the throne upon condition of keeping certain laws and rules, and if he does not observe them, he has no more right to the throne than the *Stuarts* had.'—'Under these grievances (*the taxes*) 'tis time for you to stand forth in defence of your rights.'

Seven witnesses were called to prove these expressions, but we must confess that their evidence does not appear to be complete; not one of them could recollect the text, and the principal evidence was so ignorant of the *subject*, as to give the following answer. 'Q. What did you understand by a *Stuart*? A. I understood he meant by a Stewart, *some officer under the crown*. I considered it in the light of a *gentleman's steward*!'—On the other hand, eight witnesses positively, and in consistency with each other, swore that he never made use of the words in the indictment. The evidence of these eight appears to us very conclusive in favour of the defendant; the jury, however, after a very candid and impartial address from the bench (judge Perryn) and a deliberation of two hours and a half, brought in a verdict of *guilty*.

The second trial, on the 26th, was for preaching a sermon on Nov. 18, same month, in which Mr. Winterbotham made use of the



the following words. 'Darkness has long cast her veil over the land; persecution and tyranny have carried universal sway; magisterial powers have long been a scourge to the liberties and rights of the people. It does not matter by what name these usurped powers are known, whether by king, senate, potentate, or stadtholder, they are in either sense usurped.'—'The yoke of bondage among our neighbours seems now to be pretty well broken, and it is expected the same blessing is awaiting us, when persecution and tyranny shall be no more; when enjoying the liberties of a free people, we shall boast of having introduced among us that equality our neighbours have acquired.'

Only two young men, a clerk to the excise, and a midshipman, were called to prove these words; and seven persons swore in the most clear and positive manner that no such words were made use of, but that on the contrary, the whole sermon was of a healing and pacific nature. The judge, in summing up the evidence, informed the jury that the midshipman's evidence must be wholly set aside, as he had copied his minutes from those of the other witness, and gave his evidence in the same words; and that the support of the charges would then rest on the testimony of one youth. The whole of the judge's address seems to us to point towards an acquittal. The jury, however, after consulting for five hours and a half, returned a verdict of guilty; and on Dec. 27th ult. the defendant was sentenced to four years imprisonment, and a fine of two hundred pounds. We are aware that it is not our business to revise the proceedings of courts of law, but we cannot help expressing a wish that in both these trials, particularly the last, the law of evidence had been more closely attended to; at the same time, we are of opinion that the notes which Mr. Winterbotham has added to the speeches of the counsel are in some instances impertinent, and do not tend to give the most favourable idea of his political principles.

*The History of a Church and a Warming-pan. Written for the Benefit of the Associators and Reformers of the Age. And dedicated, without Permission, to their trifold Majesties, the People, the Law, and the King. 8vo. 1s. Symonds. 1793.*

This is a satire on the late proceedings against those, who have been supposed, by their conduct and writings, to have brought the church into danger. It is, however, more replete with humour than argument.

*The Contrast; being the Speech of King George III. at the Opening of his Parliament, 1794, and the Speech of President George Washington, at the Opening of the Congress of the United States of America, December 3, 1793. 8vo. 6d. Symonds. 1793.*

It is sufficient to give the title of this pamphlet. Why these two speeches are printed in contrast, the reader may divine without our assistance.

Gideon's

*Gideon's Cake of Barley-Meal. A Letter to the Rev. William Romaine, on his preaching for the Emigrant Popish Clergy; with some strictures on Mrs. Hannah More's Remarks, published for their Benefit, 1793. The second Edition. With another Letter sent to Mr. Romaine, prior to this, and Sundry Notes and Remarks, wherein all the Objections and Replies of Opponents, that have come to the Author's Knowledge, are fully answered. 8vo. 1s. Jordan. 1795.*

This writer is exceedingly angry with Mr. Romaine for having preached in behalf of the emigrant French clergy, after having refused the benefit of his labours to the Bible Society. We must, however, decidedly reprobate the illiberal, unchristian, and bigoted spirit which has dictated his opposition on the former. The poor exiles, in whose behalf the national liberality has been so laudably and nobly excited, obtain no other character throughout the numerous pages of this merciful gentleman's publication, than that of 'implacable enemies of Christ'—'Devourers of Christ's own sheep'—'Servants of Satan'—'Ministers of unrighteousness'—'Priests of Baal'—'Vipers, hypocrites, and devourers of widows'—'Idol-worshippers, and Zion's devoted enemies'—'Blood-thirsty Papists; and 'justly abhorred of all nations.'

Nor is Miss Hannah More's interference treated with less acrimony, as is evident from the author's remark on that elegant and forcible argument (which, indeed, is the most beautiful passage in her publication in favour of the French clergy), where she says, 'If these men could have sacrificed their conscience to their convenience, they had not now been in this country.'

We have doubtless said enough to convince our readers of the persecuting spirit which breathes throughout this singular publication, and we will take our leave of the author by observing, that it is happy for humanity, and for the Protestant religion, that he was not bred a Catholic, and that the period of his existence did not happen to be that when the blaze of religious persecution was fed with victims in Smithfield.

*The Case of the War considered. In a Letter to Henry Duncombe, Esq. M. P. for the County of York. 8vo. 1s. Debrett. 1794.*

This is a calm and temperate dissuasive from a farther prosecution of the war against France. The author does not consider the madness or wickedness of the French nation as an argument to justify us in enlarging the circle of human misery, by plunging ourselves in war, if our safety could have been ensured without it, and this, he thinks, was the case. He very properly notices the want of harmony of sentiment in those who have spoken in favour of the war, and, from a consideration of the resources of France, and the disposition of its people, is inclined to think that they will not be so soon tired of war, as their enemies.



## POETICAL.

*Francomania, French Madness; or the Travels of the D——l and Folly in France, Leige, Brabant, &c. Translated from the French.*  
12mo. 2s. 6d. Vernor and Hood. 1794.

A satirical attack, as the title implies, on the proceedings of the French. In it is a large share of abuse, some obscenity, and very little humour; and the author, though he meant a reproof, has inadvertently paid a compliment to the national convention, by the notorious blunder of making *Lucifer* their mortal foe and opposer; whilst, on the other hand the good wishes of his sable majesty are very conspicuously shewn towards the pious labours of his fellow monarchs in Europe, by his stepping forward to join the coalition. The following passage, in which Asmodeus is supposed to be describing the French convention to Lucifer, will evince the truth of this, and at the same time afford a specimen of the writer's stile and manner:

'The members of this assembly have sworn to cherish in themselves, and to excite in others, an implacable aversion and hatred to all kings. They indeed intend to govern the whole world themselves. They make one half of the people butcher the other, to leave only their foolish partisans, the majority of whom is composed of malefactors and robbers, whom they call *Sans culottes*. These people, drawn together from all parts of the world; in consequence of their thirst for gold and wickedness, are entirely devoted to them. As they have nothing to lose, they hope to gain, and wish to seize every thing. In short, my lord, judge of the excess of their delirium from the following fact: I heard one of their orators repeat at the tribune of the assembly. *Let us make war upon all kings: let us pursue them if necessary, even to the gates of hell.*

'At these words, Lucifer feels his blood boil; he moves his left eyebrow; hell trembles and pours forth such torrents of liquid fire as had never been before observed: all its inhabitants falling prostrate before him howling, begged his permission to form themselves into a national militia to go and roast those miscreants. No, no, replies Lucifer, I wish to go myself to convince those villains both of my wrath and of my power. On my return, Asmodeus shall finish his story, and I shall add my remarks.

'Instantly, he gives orders for his departure, and instructions to his ministers with respect to the administration of affairs during his absence, enjoining them to burn to a cinder immediately every French patriot the moment of his arrival, lest they might tamper with his subjects and induce them to revolt.'

We hope the author has more taste and discretion, than to chuse,  
for

for *himself*, such a friend and ally as he has chosen for the crowned heads of Europe.

*The Annual Political Songster, with a Preface on the Times.* By J. Freath. 12mo. 6d. Baldwin. 1794.

These songs have hardly spirit enough to enliven the noisy mirth of an ale-house club; they certainly do not stand the most distant chance of amusing the sober retirement of the closet.

*A Selection of Psalms, from Tate and Brady's Version. Second Edition.* By Alexander Cleeve, A. B. Vicar of Wooler in Northumberland. 12mo. 1s. 6d. Kearsley. 1793.

It is scarcely necessary to present our readers with any thing more of this publication than the title. The author however, informs us that the first edition (which contained little more than one third of what is included in the present one) was published for the use of an English chapel in Edinburgh, in the year 1785. He afterwards speaks of his plan in the following words:

‘To make the subjects of it more solemn and impressive, the form of address will be found repeatedly changed from the third to the second person; that is, from *he* to *thou*, in order to elevate the mind to God himself, to whom “praise and thanksgiving are offered.”

‘This selection is moreover divided into three parts: the *first* comprehending general subjects of praise and thanksgiving; prayer to God and trust in him; precepts and motives to a godly life: the *second*, separate portions for the Festivals, and other set days and occasions of our church: and the *third*, the psalms of Penitence for Lent, and other times of trouble and distress, both of body and mind.’

*Bagatelles; or, Poetical Sketches.* By E. Walsh, M. D. 8vo. 3s. 6d. Boards. Hamilton. 1793.

The author has rightly termed his productions *Bagatelles*; he might have added, that, trifles as they are, the thought of many of them is stolen; particularly of the Epigram.—Many of them offend against decency, and, of those which are not liable to censure, we cannot select any which have a claim to praise. It is rather surprising to see so slight a publication ushered into the world by a subscription. If the author should think us severe, let him recollect, that the apology with which he concludes his Preface, ‘*Mon livre vous deplait, qui vous force à le lire,*’ however true with regard to the public in general, does not, unfortunately, hold good with regard to us poor hacks of Reviewers.



## R E L I G I O U S.

*A Letter to G. Wakefield, B. A. on his Spirit of Christianity compared with the Spirit of the Times in Great Britain. By David Andrews. No Publisher's Name.*

This Letter (to use a phrase of Mr. Burke) 'deserves no answer but that of criminal justice;' which, we hope, the author, or publisher, will speedily receive. We cannot be accused as enemies to the liberty of the press, and, on merely political speculations, the good tendency of prosecutions for libel may be fairly questioned; but we must say that writings, the immediate tendency of which is to destroy the *morals* of youth, to pervert the feeble-minded, to annihilate the sanctity of oaths, to undo every social tie, and to rob the poor of those comforts which are extended to them from above, cannot be too strictly prohibited, or the reprobate authors of them too severely punished—

'Who steals my purse, steals trash,' &c.

But he whose object is to destroy all virtue, public and private, to eradicate all principle, is a being of the most depraved kind; and certainly (if the prevention of crimes be at all an object with the magistrate) is more an object of punishment, than many a wretch who terminates his existence on a gibbet.

Of this indecent attack upon all that is right and laudable, infidels themselves must be ashamed.

*The Footman's Pamphlet; or, the Footman's Arguments against the Unitarians, &c. and in Defence of the Divinity of Christ; is humbly offered to the Public. By John Saunders. 8vo. Falkirk, printed for the Author. 1793.*

In page second of this pamphlet we find that the dispute is between 'Dr. Priestley, rev. Mr. Lindsey, *clergymen*, and John Saunders, *footman*.—Two to one in favour of the clergymen, but ten to one in favour of the footman, if he may be credited in the following brief summary of his arguments. 'If Mr. Lindsey knows the Bible to be wrong translated, *its more than I do*; and if he believes it so, *I believe it otherwise*; and if he knows and believes Christ to be nothing but a mere man, *I know and believe* Christ to be both God and man; all which I have *sufficiently proved*.—Notwithstanding this victory, John has learned to call names and scold, which may be quite in character for a *footman*, but very unbecoming a Trinitarian. After comparing Mr. Lindsey to Francis Spira, and hinting only that the advantage is on the side of Spira, he adds: 'In a word, I can find children in both England and Scotland, who can give a more rational account of the Deity, than either Priestley or Lindsey doth. I speak it to their shame. The doctor hath got a much brighter genius for commenting upon earth,

air,

air, and water, than for handling the Gospel. And, indeed, that is little more akin to the gospel, than if the doctor were to sit down and count how many drops of water fills his tea-kettle.'—After 152 pages of quotations and arguments, such as John can muster, he concludes: 'Thus, Dr. Priestley, I bid you farewell for the present, by observing, that although bishops were levelled with curates, and kings with subjects; though rocks and hills remove; yet you will never be able to degrade the Son of God to the rank of a mere creature.'—Upon the whole, we cannot but give honest John credit for his great reading, and controversial skill, and assure him that, in our opinion, this is the best defence of Trinitarianism ever written—by a footman \*!

*A Charge given at the Primary Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in the Year 1793, by Joseph Plymley, M. A. Archdeacon. 4to. 1s. Longman. 1793.*

After a well-turned Introduction, Mr. Plymley touches on the duty of keeping churches in good repair; residence; the moderation of the clergy in respect to compositions for tithe; Queen Anne's bounty, and the advantages that result from the application of it in bringing private donations under ecclesiastical jurisdiction. Passing hence to the zeal of the clergy in favour of the persecuted emigrants, he returns thanks for civilities received from them in his parochial visitations; and, after gently hinting that in the course of them every thing was not exactly what he could have wished, concludes with observing, that,

'Though a mixture of good and bad be the lot of humanity, and an appointment necessarily consequent of a state of probation; yet the end of such a state can never be answered whilst mankind are pleased it should continue so.—A state of probation becomes a state of nugatory existence, unless the members of it were to be employed in endeavouring to set right its irregularities. May we never therefore, by precept or example, bear testimony to the false, inverted virtue, of being contented with things as they are; a tenet, that gives licence to every wrong desire, and which must prolong, if it encreases not, the empire of sin. Though equally to be avoided is the opposite error, which violates duty in its attempts to enforce it. But as all men are called upon to ameliorate the state of the world, by the cultivation of a pure and peaceful spirit within our own bosoms; so it is our appointment, within fixed and certain rules, to aid this intended progress: to be, in every proper instance, the right hand neighbour to each of our parishioners; their private adviser, as well as public monitor; their instructor in christian truths; their example in christian conduct; their joy in health, and their consolation in

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\* From private information we learn that John was very lately a footman in the service of Lord Balgonie.



sickness. The more we are in all this the sincere, though humble followers of that Master, whose service we profess, we are not only discharging our own duty, but securing to our successors, so far as it depends on human means, the same enviable opportunities of doing good to mankind: since an institution so friendly in its general intention, and so mild in its general administration, as the establishment into which we are ordained, can receive but little injury from the misapprehensions or misrepresentations with which it may occasionally be assailed. If our "well doing has not yet put to silence the ignorance of foolish men," it must be, that the inclination, or the ability, has been wanting to the due assertion of this inspired precept, since we are told, it is "the will of God" we should so conquer.'

*The Uses to be made of the Divine Goodness, in the Course of the Season. A Sermon, preached at Errol, Dec. 19, 1793, being the Day appointed by the Presbytery of Perth, for a solemn Thanksgiving, on Account of the good Harvest, agreeably to the Act and Recommendation of Synod. By William Herdman, Assistant to the Minister of Errol. 8vo. 1s. Vernor. 1794.*

From Ps. lxxv. 11. the author of this sermon recommends a pious attention to the goodness of God, and gratitude for his blessings, particularly that of a prosperous harvest, and enforces the duties of temperance and charity as the best means of evincing that gratitude. We discover little ability in the structure of the discourse, which is eked out by plentiful quotations from the Scriptures.

*The near approaching Day of universal Restoration, Regeneration, Peace, and Salvation; in which is discovered, the Foundation of the False Prophets under their various Characters; with Remarks on the blessed State of the primitive Quakers. Also an Appendix; in which is manifested, the Origin of Heaven and Hell; the Foundation of Light and Darknests; and the Ground of Misery and Happiness. Likewise an Account of the Religion of the Inhabitants of the New Heavens and Earth. And a Relation of the Prophecy of Thomas Story. By John Bousell, of Deepham, Norfolk, a Disciple of Jesus Christ. 8vo. 1s. Richardson. 1793.*

Judge, reader, of this fanatic, by the following account which he gives of himself, and then buy his book if thou likest!

'About forty years since, while my residence was at Woodbridge, in the county of Suffolk, as I was walking one evening in a lonely valley, my soul was overshadowed with heavenly light; in this vision I saw an ancient building, and upon the battlements I beheld several of those which stood in the stations of ministers and elders among the people called Quakers, laid asleep upon their beds. This sight of the state of the people with whom I was joined in religious

ligious fellowship caused me deeply to mourn; being cloathed with holy zeal, I called with a raised voice to those sleepy spirits to arise and stand upon the walls of Zion, with swords in one hand and working instruments in the other, that the enemy might have been kept out, and the work of the Lord carried on in the earth. After this passed away, I beheld a suffering day approaching, to prove the foundation of the inhabitants of this nation, and that none should be able to stand, but those whose foundation was laid upon the rock of ages.'

*A Sermon preached in the Church of the united Parishes of St. Vedast Foster, and St. Michael-Le Quern, London, on Friday, February 28, 1794, being the Day appointed for a General Fast. By Francis Wollaston, Rector. 8vo. 1s. Wilkies. 1794.*

From Luke xxi. 36, Mr. Wollaston takes a hasty view of the present posture of affairs, the probability that great revolutions are now agitating by the hand of providence, and exhorts his hearers to prepare themselves by 'watching and prayer.' He glances at the conduct of the French, and is of opinion that we cannot at present sheath the sword. 'What Christianity certainly would advise in almost any other case, Christianity itself cannot advise now.' The remarks he makes on the growth of infidelity form the best part of this sermon.

*The Hand of God acknowledged in the Loss of endeared Relatives, and such affecting Dispensations improved. A Sermon, occasioned by the much lamented Death of Elizabeth Bowden, who departed this Life November 15, 1793, aged seventeen years; preached at Lower-Tooting, in Surry, November 24, 1793. By James Bowden. 8vo. 9d. Johnson. 1794.*

The afflicted parent, and the pious resigned Christian, are equally conspicuous in this discourse. It is, indeed, affectionate, tender, and submissive. The language we could have wished to have been polished with greater care. It is not enough to say this sermon was not intended to be published: even in colloquial conversation, it would appear harsh and inelegant.

*A Sermon preached before the University of Cambridge, November 5, 1793. By Edward Pearson, B. D. Fellow of Sidney-Sussex College, Cambridge. 8vo. 6d. Deighton. 1793.*

The text of this discourse is taken from Proverbs xxiv. 21. My son, fear thou the Lord, and the king, and meddle not with them that are given to change. The preacher shows, by judicious observations, the great danger of attempting to subvert, by violence, any established government; and vindicates the Revolution of 1688 from the objections that might be drawn from this general principle.

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*The Spirit of the Times considered. A Sermon, preached in the English Church at Utrecht, February 13, 1793, the Day appointed by the States for the General Thanksgiving, Fasting, and Prayer. By W. L. Brown, D. D. Professor of Moral Philosophy, the Law of Nature, and Ecclesiastical History, and Minister of the English Church at Utrecht. 8vo. 1s. Murray. 1793.*

We have seldom read a more elegant and seasonable discourse, from Matthew xvi. 3. 'Can ye not discern the signs of the times.' From the signs of that period, our author turns to those of the present moment, when religion, government, arts, sciences, and taste, are attempted to be subverted under the imposing name of philosophy. His conclusions and advice are highly judicious: in every view, our author recommends due subordination, an attention to religion, to order, and good government.

*Hints preparatory to the approaching Fast. 12mo. 6d. Rivingtons. 1794.*

These Hints, though intended for general application, are chiefly directed to the clergy. The author delineates the different kinds of discourses which would be delivered on the Fast-day; pointing out the particular object of the several classes of preachers, and recommending to their attention such a plan of sermons as is most conformable to the institution of a day of public humiliation and prayer. The Hints are suggested with good sense, and enforced with a becoming degree of freedom.

#### NOVELS and ROMANCES.

*History of May-Flower, a Fairy Tale. 8vo. 2s. 6d. sewed. Wilkie. 1793.*

When the Arabian Nights were first translated into French by Galland, they were read by every body with an enthusiasm of pleasure. Count Hamilton, author of the Memoirs of Grammont, and other publications, used to laugh at the eagerness with which they were read, and to say that it was very easy for any man to produce such, if he chose to be extravagant enough. Some of his gay acquaintance dared him to the trial; upon which he wrote the tales known under the name of *Contes d'Hamilton*. They are extremely amusing, as they join to the fanciful extravagance of the Arabian Tales, which he at once laughed at and imitated, the gaiety and lighter graces, the wit and pleasantry of the Parisian bel-esprit. *Fleur d'Epine* is one of the prettiest. It is very well translated, though with considerable retrenchments and additions, chiefly, we suppose, introduced to bring out the moral, the least circumstance, probably,

C. R. N. ARR. (XI.) June, 1794.

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that count Hamilton concerned himself about; and it certainly may be read with much pleasure, and without fear of receiving any harm, by all young people who are fond of this kind of writing.

*Caroline de Montmorenci; a Tale, founded in Fact.* By La Marquise De \* \* \* \*. 12mo. 3s. sewed. Longmans 1794.

This story, which is written in letters, consists rather of a series of detached episodes than of one uniform narrative. It may, as is said in the title-page, be really founded in fact; but we cannot say that it has any strong claim to interest the reader, in respect either of sentiment or information.

*Amusement Hall; or, an Easy Introduction to the Attainment of Useful Knowledge.* By a Lady. 12mo. 2s. Boards. Gardiner. 1794.

The fable of this little production is ingeniously imagined; the dialogue sentimental, without either affectation or dullness; and it is interspersed with interesting anecdotes from ancient history, on which the young ladies, to whom they are recited, never fail of making pertinent observations. The whole is well calculated for conveying useful knowledge in a familiar and pleasing manner.

*Lucy: a Novel.* By Mrs. Parsons. 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1794.

The heroine of this Novel is a Foundling, richly endowed with the gifts of nature, and of the most virtuous and amiable disposition. The first seventeen years of her life are spent in the obscurity of an old ruinous castle, in a remote part of Ireland; where she is protected by its two only inhabitants, a Mr. and Mrs. Butler, husband and wife, who, after living many years in the possession of a large estate, are driven by a series of calamities to seek for refuge in the most sequestered retirement. By the death of those respectable persons, the unfortunate Lucy is left in the most deplorable situation; destitute of all human society, and without any other subsistence than the milk of a cow, with which she had been nourished from her infancy. To avoid persecution from a young libertine, by whom she had been accidentally discovered, she makes her way to a village, at the distance of some miles, and implores the protection of a Father Mark; of whose great humanity she had been informed by Mrs. Butler, and afterwards by a hermit, whom she had discovered in a subterraneous part of the castle. On the recommendation of this worthy clergyman, she is taken into the family of a lady Campley, by whom she is treated with a degree of partiality and affection suitable to her extraordinary merit. A

series



Series of surprising adventures succeeds this period of her history, until, at last, her parentage becomes known, and she is happily married to the nephew of an Italian count, who was deeply enamoured of her charms.

The incidents in this novel are, in general, of a romantic nature; but conducted with great plausibility. The characters are well supported; the sentiments highly favourable to virtue; and it abounds with situations extremely interesting to the tenderest feelings of the heart.

## M E D I C A L.

*Chemical Essays; being a Continuation of my Reflections on fixed Fire, with Observations and Strictures upon Dr. Priestley's, Fordyce's, Pearson's, and Beddoes's late Papers in the Philosophical Transactions; and an Answer to the Reviewers. By Robert Harrington, M. D. 8vo. 1s. 6d. Faulder. 1793.*

‘We wish the man a dinner and sit still.’

In good truth, we have been so long teized by assertions without proof, by experiments misunderstood, and arguments indecisive, that we shall in future be contented with announcing Dr. Harrington's works, till we perceive them to become of more importance.

*On the Diseases of the Teeth; their Origin explained, with successful Methods of removing their most prevailing Disorders, and managing the Teeth in the Infant State. To which are added, Observations on the Saliva. By Benjamin Walkey, Apothecary, and Proprietor of the Vegetable Dentifrice. 8vo. 1s. Shepperson and Reynolds. 1793.*

This is an advertisement, managed with more than usual art; which we did not fully understand, till we observed ‘Apothecary’ added to the name. In reality, the diseases of the teeth sometimes depend, it is said, on some fault in the blood;—and who so proper to give the alteratives, if the tooth-powder fails, as the author of the discovery? We ought, however, to add, that Mr. Walkey appears to be far above the common rank of advertisers. His pamphlet is written, in a manner indeed a little too confident; but, in general, with propriety, elegance, and good sense.

## D R A M A T I C.

*The Purse; or, Benevolent Tar; a Musical Drama, in one Act, as it is performed at the Theatre Royal Haymarket. By J. C. Cross. 8vo. 1s. Lane. 1794.*

A piece of one act, in which the chief incident is, that a boy taken into a great house falls asleep in a chair, with a letter from his

mother in his hand. A sailor returning from a cruize comes in, and reading his letter, finds he has sent all the money he could get to his mother; with which he is so pleased that he slips a purse into his pocket. Upon this an accusation of his honesty is afterwards founded; but the sailor, who proves to be his father, returns time enough to save him.—The incident is borrowed from Berquin, who himself took it from the German, where the generosity to the sleeping page is related of the king of Prussia. With regard to the working up of the piece, nothing can be more slightly put together.

### M I S C E L L A N E O U S.

*Observations on a Current that often prevails to the Westward of Scilly; endangering the Safety of Ships that approach the British Channel. By James Rennel, Esq. F. R. S. From the Philosophical Transactions. 8vo. 2s. Nicol. 1793.*

This is a singularly useful tract, which, as it has not yet occurred to us in the Philosophical Transactions, we may shortly notice. There seems to be a current, setting from Cape Finisterre and Cape Ortegal across the mouth of the British Channel, which carries ships, steering from the west, towards the channel, in a parallel to the south of the Scilly Islands, either *on* them, or to the *north* of the islands. Mr. Rennel thinks the current follows the course of the shore; but this is less probable than that it passes through the bay. It is of more consequence to remark, that it seems to prevail most, after some continuance of westerly winds. Some of our author's remark we shall transcribe.

‘ 1st. Whatever may be the breadth of the stream, (which is at present unknown) if a ship crosses it *very obliquely*, that is, in an E. by S. or more southerly direction (as may easily happen, on finding herself too far to the northward, at the first place of observation, after she gets into the current), she will, of course, continue much longer in it, and will be more affected by it, than if she steered more directly across it. She will be in a similar situation, if she crosses it with light winds; and both of these circumstances should be attended to. And if it be true, as I suspect it is, that the eastern border of the current has a more northerly direction than the middle of it, this also should be guarded against. I conceive also, that the stream is broader in the parallel of Scilly, than farther south. And here we may remark, that those who, from a parallel south of Scilly, have been carried clear of it to the north, when approaching it in the night, may esteem themselves fortunate that the current was *so strong*; for had it been weaker, they might have been carried on the rocks.

‘ 2d. A good observation of latitude, at noon, would be thought a sufficient warrant for running eastward, during a *long night*: yet



as it may be possible to remain in the current, long enough to be carried from a parallel that may be deemed a very safe one, to that, of the rocks of Scilly, in the course of such a night; it would appear prudent, after experiencing a continuance of strong westerly gales in the Atlantic, and approaching the channel with light southerly winds, either to make Ushant, or at all events to keep in the parallel of  $48^{\circ}$ ,  $45'$ , at the highest. If they keep in  $49^{\circ}$ ,  $30'$ , they will experience the whole effect of the current, in a position where they can least remedy the evil: but if in  $48^{\circ}$ ,  $45'$ , they are assailed by the north-west current, they are still in a position from whence a southerly wind will carry them into the channel. But all ships that cross the Atlantic, and are bound to the eastward of the Lizard, had better to make Ushant, under the above circumstances, in times of peace. Or, at all events, why should they run in a parallel, in which they are likely to lose ground?

‘ 3d. Ships, bound to the westward, from the mouth of the channel, with the wind in the south-west quarter, so that it may appear indifferent which tack they go on, should prefer the *larboard* tack; as they will then have the benefit of the current.

‘ 4th. I understand that the light-house of Scilly is either removed, or to be removed, to the south-west part of the islands; or of the high rocks. This is certainly a wise measure; as the light should be calculated more particularly for ships that have a *long*, than a *short* departure; like those from any part of the European coasts, to the northward, or eastward. The light-house ought also to be built very lofty. I am sorry to remark, that, as far as my observation has gone, this light has never appeared clear and bright, as a light to direct ships ought to do.’

If the current sets round the shore, it is not probable that it would be sensible after westerly winds, for, as major Rennel has shown, the waters must then be accumulated, and the resistance greater in the bay. Perhaps it then assumes, in consequence of this increased resistance, a notherly course, while naturally it is lost in the bay, or broken against the shore. These suggestions, however, we leave to the author's consideration; but we must not leave him without the highest commendations of his skill, his accuracy, and humanity. Many of the wrecks on the Scilly Islands, have, probably, been owing to seamen's ignorance of this current.

*The Well-Bred Scholar, or practical Essays on the best Methods of improving the Taste, and assisting the Exertions of Youth in their Literary Pursuits.* By William Milns, M. A. 8vo. 7s. Boards. Rivingtons. 1794.

A better title to this book would, perhaps, have been *The English Classic Scholar*, since the chief design is to conduct the student through a course of English literature, and to form him to a habit of English composition. The author, along with many others, we think,

think, erroneously recommends the beginning with English grammar; we say erroneously, because English grammar has so few inflections, that there is very little to employ the memory, and as an exercise of judgment, it is of much too abstract a nature to be taken up with advantage by those who are as yet in the very porch and entrance of literature. Besides, if it is intended that at any time a youth should have two languages, he will study the grammar of his own with more advantage when he can compare it with another. Rules for English composition are given under four heads, Letters, Fables, Themes, and Orations, and some fables are analysed after the manner of Rollin in his *Belles Lettres*. Blair's Lectures are often adverted to. A course of reading is pointed out, beginning with the poets, and ending with prose writers (most would reverse the order), which, in general, seems to be judiciously chosen; only that it is by far too extensive for either the time or the abilities of school-boys. Blackstone's Commentaries, and Montesquieu's Spirit of Laws being of the number of books recommended; and that the translations of French works might, perhaps, have been omitted, since scarce any one, in the culture of whose mind so much time and pains should be employed, would be ignorant of French—hardly of Latin. The bulk of the volume is taken up with specimens of rhetorical eloquence, chiefly from the ancients, given in the translations which the compiler of this book found ready done to his hands.—At the conclusion is a slight sketch of a course of French and Italian reading.—Among the French didactic poets the author of *Les Jardins* ought certainly to have found a place, and Ver-vert among the mock heroics. Voltaire is only mentioned as a poet.

*A Description of Pocket and Magazine Cases of Mathematical Drawing Instruments; in which is explained the Use of each Instrument, and particularly of the Sector and Plain Scale, in the Solutions of a Variety of Problems; likewise, the Description, Construction, and Use of Gunter's Scale. Illustrated with Copper-plates. By J. Barrow, Private Teacher of the Mathematics. 8vo. 3s. 6d. Watkins. 1794.*

An useful little tract, particularly to the student of mathematics—The author has fully executed what his title promised.

*History of the Government of the Island of Newfoundland. With an Appendix; containing the Acts of Parliament made respecting the Trade and Fishery. By John Reeves, Esq. Chief Justice of the Island. 8vo. 4s. Boards. Sewell. 1793.*

As the subject of this work has been before the house of commons, it must prove interesting to persons concerned in the trade and



and fisheries. As a history, the editor is entitled to the praise of industry, and he has thrown in a considerable portion of the agreeable to relieve the necessary dryness of his subject. The profits of it are ordered to be given to the suffering clergy of France, refugees in the British dominions.

*The Discovery, Settlement, and present State of Kentucky. And an Introduction to the Topography and Natural History of that rich and important Country; also, Colonel Daniel Boon's Narrative of the Wars of Kentucky: with an Account of the Indian Nations within the Limits of the United States, their Manners, Customs, Religion, and their Origin; and the Stages and Distances between Philadelphia and the Falls of the Ohio, from Pittsburgh to Pensacola, and several other Places. By John Filson. Illustrated with a large whole Sheet Map of Kentucky, from actual Surveys, and a Plan, with a Description of the Rapids of the River Ohio. By Capt. Thomas Hutchins, Geographer to the Congress. 8vo. 2s. Stockdale. 1793.*

As we have not Mr. Imlay's work at hand, we mean the Topographical Description of the Western Parts of America\*, we cannot say how much is copied from that work, or, more properly, how nearly the two works coincide. From our recollection, it appears, that they do not materially differ; and, so far, they support each other. Our present author appears to be judicious and well-informed. Yet, in his Appendix, he copies the fabulous legend of prince Madoc, and the stories respecting the remains of ancient fortifications.

*Letter addressed to Sir John Sinclair, Bart. President of the Board of Agriculture and internal Improvement. Respecting the important Discovery lately made in Sweden, of a Method to extinguish Fire, with an Account of the Process adopted for that Purpose; and Hints of Means for preserving Timber, used either in Houses, or in Ship-building, from that destructive Element. By Mr. William Knox, Merchant in Gothenburg. 8vo. 1s. 6d. Debrett. 1793.*

The process recommended for extinguishing fires, is dissolving a quantity of saline matter, of almost any kind, in the water which is projected from the fire-engine, with the addition also of calcareous or argillaceous earth. Of these materials, common salt and clay are recommended, as the cheapest and most attainable. From the following experiment, our readers will be able to judge of the nature and practicability of this contrivance, in the principle of which,

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\* Noticed in our 9th Vol. New Arrangement, p. 53.

however,

however, there is nothing new, since substances impregnated with alum have been long known to resist the action of flame :

‘ A house, 16 feet square, was raised of well seasoned and dry timber ; the height of the walls, under the roof, was ten feet ; the elevation of the roof five feet perpendicular ; and the doors and windows of this building were so placed, one opposite to another, that the air had free access. It was tarred all over, both inside and out, and filled with faggots and tar-barrels ; moreover the outside of this house was covered with bunches of tarred faggots. The building thus erected was set on fire, under a violent storm of wind, by which means the power of the flames was doubled, and had acquired much additional strength ; at which period, the extinction of the fire was begun with a small engine, whose leather pipe was only one fourth of an inch in diameter, which nevertheless produced such an effect, that the fire-extinguishing solution no sooner reached the house, than the force of the fire was immediately diminished. The engine, during this operation, broke, and had to be repaired, which occasioned a delay of four minutes, for which reason the complete extinction of the fire was not effected until the expiry of fourteen minutes ; but if we deduct the four minutes lost, the time taken in extinguishing this fire was really no more than 10 minutes.

‘ The solution used on this occasion consisted of fifteen kans herring pickle, fifteen kans red ochre, or the residuum of aquafortis.

‘ To which were added only  $7\frac{1}{2}$  kans of water ; and of this solution about 60 kans were expended. Afterwards fire was set to eighteen barrels, tarred both without and within, which, in the same way as the house, burned with the greatest violence ; notwithstanding which, the extinction thereof was carried into execution, with a solution consisting of 1 part herring pickle, to  $1\frac{1}{2}$  part gray lime, without the addition of any water.

‘ And this solution proved so powerful, that the fire of the eighteen tarred barrels was extinguished in the space of about half a minute of time.’

